

# THE SPIRIT OF MISSIONS

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Vol. LIX.      OCTOBER, A.D. 1894.      No. 10.

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## *ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS*

AT ITS MEETING, TUESDAY, SEPTEMBER 11TH, 1894.

—THE following elected members were present: The Right Rev. Drs. Peterkin, Starkey, Rulison and Worthington; the Rev. Drs. Satterlee, Eccleston, Smith, Applegate, Greer, Anstice and Christian; and Messrs. Vanderbilt, Low, Mills and Brown. Of the *ex-officio* members, the Right Rev. Dr. Nelson was in attendance. In the absence of the President and Vice-President, the Bishop of West Virginia was called to the chair.

—The report of the Advisory Committee upon certain applications from Bishops having missionary work under their jurisdiction for an increase of appropriation was brought under consideration, and the Secretary was left to say to the several Bishops that, while the Board would be glad to meet the evident needs set forth in the communications before it, in view of the depressed state of the times and the depleted condition of the treasury it did not feel justified in making any further appropriations.

—Eighteen of the Bishops in this country communicated to the Board the changes that had occurred in their lists of missionaries at the close of the last fiscal year, and their wishes with regard to the appointment of missionaries, their stations and stipends for the present fiscal year. In all cases where necessary favorable action was taken.

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## *THE MISSIONARY COUNCIL.*

WE invite the attention of all the clergy and laity of the Church to the meeting of the Missionary Council, which is to be held in the city of Hartford, Connecticut, beginning Sunday evening, October 21st, and closing Wednesday evening, October 24th. The membership of the Council includes all the Bishops and representatives, both clerical and lay, from every diocese and missionary jurisdiction; numbering altogether 381.

It is hoped that all the members who can be present will make it a duty to be there and participate in the proceedings. Space has been left in the programme for voluntary discussion. The Missionary Council is the one great missionary gathering of the Church for the year, and toward it the hearts of all the people should be turned. Let it be remembered in every congregation on Sunday, October 21st, not only by prayer, but also by offerings.

Missions are the Lord's work for the salvation of men, and therefore they should not be engaged in in a languid or half-hearted way, or by a few, but by

all with soul-stirring earnestness and self-denying generosity. Success and progress attend upon the devotion of God's people.

### PROGRAMME OF THE MISSIONARY COUNCIL,

CHRIST CHURCH, HARTFORD, CONNECTICUT, OCTOBER 21ST-24TH.

The Committee of the General Convention appointed to make arrangements for the Missionary Council propose the following order of procedure:

#### SUNDAY, OCTOBER 21st.

7:30 P.M.—Opening Service. Sermon by the Bishop of Southern Virginia—the Right Rev. Dr. Randolph.

#### MONDAY, OCTOBER 22d.

9 A.M.—Holy Communion. Address by the Right Rev. Dr. Coxe.

10 A.M.—Organization. Presentation of all Reports and Reference of same to Committees.

*Anglican Missionary Conference in London.* Speakers—the Right Rev. Dr. Perry, the Right Rev. Dr. Walker, the Right Rev. Dr. Talbot, and the Right Rev. Dr. Hale.

3 P.M.—Woman's Auxiliary.

7:30 P.M.—*Domestic Missions, including Missions to the Colored People.* The Right Rev. Dr. Gilbert, the Right Rev. Dr. Nelson, the Right Rev. Dr. Jackson, and the Right Rev. Dr. Barker.

#### TUESDAY, OCTOBER 23d.

9 A.M.—Holy Communion. Address by the Right Rev. Dr. Whitaker.

10 A.M.—*Associate Missions.* Speakers invited—the Right Rev. Dr. Tuttle, and the Right Rev. Dr. Worthington.

*Lay Helpers and Missions.* Speakers—the Right Rev. Dr. Thomas, and the Right Rev. Dr. Johnston.

*Recognized Auxiliaries.* One appointed speaker for each.

3 P.M.—Visit to Trinity College and Reception by the President and Faculty.

7:30 P.M.—*Missions to the Heathen, including Missions to the Indians.* The Right Rev. Dr. Hare, the Right Rev. Dr. A. Leonard, the Right Rev. Dr. Brooke, and the Rev. Yung Kiung Yen.

#### WEDNESDAY, OCTOBER 24th.

9 A.M.—Holy Communion. Address by the Right Rev. Dr. Potter.

10 A.M.—*Missions in Cities.* Speakers—the Right Rev. Dr. Hall, and the Rev. Dr. Rainsford (invited).

Reports of Committees and Miscellaneous Business.

3 P.M.—Woman's Auxiliary.

7:30 P.M.—*The Aggressive Work of the Church.* Speakers—the Right Rev. Dr. Doane, and Admiral George E. Belknap, U. S. N.



*THE WOMAN'S AUXILIARY.*

THE Missionary Council would not be complete without the representatives of the Woman's Auxiliary from all parts of the Church. The afternoons of Monday and Wednesday have been assigned to meetings of the Auxiliary, and no doubt they will be fully occupied with good and helpful things for missions.

*A CHILDREN'S RALLY.*

A MASS-MEETING of the children of the Sunday-schools of Hartford has been arranged, in connection with the Missionary Council, to be held in the Foot Guards' Hall on Sunday afternoon, October 21st, at 3 o'clock. This meeting will be in a sense representative for all the children of the Church. Would that they could all be there! But let them all know about it, and at least sing a missionary hymn in sympathy with the children's meeting in Hartford.

*SPECIAL RATES TO THE COUNCIL.*

ARRANGEMENTS are in progress to secure special rates of railway fare to the Missionary Council, in Hartford, Connecticut, of which notice will be given through the Church papers. It is sufficient to say at present that, in order to secure reduction on the return trip, it will be necessary for each person in purchasing tickets at principal points for Hartford to state that he is going to the Missionary Council, and to ask for a certificate.

*DEFICIENCY, SEPTEMBER 1st.*

THE condition of the treasury on the first of September was not as good as we wished it might be, nor yet as bad as we feared it would be. The deficiency upon the year was \$25,000, to which must be added \$10,855 remaining from the deficiency of a year ago, making a total deficiency of \$35,855. The contributions were somewhat larger during the last year than they were the year before—a fact which, in view of the disturbed financial conditions throughout the country, is certainly a cause for profound gratitude. Still, we are keenly sensible of the hindrance and embarrassment which the indebtedness causes to all the Church's missionary work.

We wish it were out of the way. We wish it might be removed at once.

*BRIEF MENTION.*

IN the last number of this magazine we were enabled to publish an interesting letter from the Rev. E. H. Edson, then on his way to his station at Point Hope, Alaska, dated at Port Clarence, July 15th. We are happy to state that word has been received from Mr. Edson announcing that he had arrived safely at his station. In a very brief letter, written from Point Hope, September 6th, Mr. Edson says: "Just a line to say I am well. Dr. Driggs is off on a tour of inspection to the southward. He was well at the time he left—August 17th. I expect him back any day."

THIS month's frontispiece represents St. Matthew's Cathedral, Dallas, in the Missionary Jurisdiction of Western Texas, now in course of erection. At present only the walls of the building are complete. The dimensions of the cathedral will be: Length

170 feet; width at the transepts eighty feet; width of nave sixty feet, of transepts thirty-five feet, and of chancel thirty-three feet; height of nave fifty-six feet. The spire will be about 150 feet in height.

THE table and chairs which, as was announced in the July number of this magazine, the Chinese congregation of St. John's Collegiate Memorial Church, at Shanghai, had procured with their offerings last Easter for presentation to the Church Missions House have been received. They are made of Siamese rosewood inlaid with mother-of-pearl, and marble, and are richly carved. The General Secretary acknowledged the gift in the following letter to the Rev. F. L. Hawks Pott:

"CHURCH MISSIONS HOUSE,  
"FOURTH AVENUE AND TWENTY-SECOND STREET,  
"NEW YORK, August 16th, 1894.

"MY DEAR MR. POTT:

"The boxes have arrived from China containing the very beautiful chairs and table for the Church Missions House. They make a very acceptable addition to the furnishings of the Library, which is the general reception room. There they will be objects of interest and of admiration to every one who visits the Missions House; and be assured that we shall prize them highly, as a constant reminder of the China mission, and especially as the Easter gift of the congregation of St. John's Collegiate Memorial Church, Shanghai. I beg that you will make in our behalf most cordial acknowledgments to them and assure them that it is our earnest desire that we may be able to communicate to them and, through them, to the people of China spiritual gifts in increasing measure, even the fulness of the blessing of the Gospel of Christ.

"I remain, my dear Mr. Pott, with all good wishes,

"Gratefully yours,

"WM. S. LANGFORD,  
"General Secretary."

BISHOP GRAFTON of Fond du Lac writes, September 4th, as follows: "Small as the offerings are from our diocese, yet I was pleased to find that every parish and mission where there were services maintained sent something, and during the past two years more was given to the General Board than was raised for our diocesan missions."

THE August number of the *St. John's Echo*, edited and published every other month by the pupils of St. John's College, Shanghai, says of the new college building: "This time we can report the completion of the long expected building. It is nothing but a clear manifestation of the boundless generosity of our friends in the West, to whom we should pay our deep gratitude for a gift so good and beneficial."

A MISSIONARY at Serampore, India, says that at the festival in that city in honor of juggernaut the crowds in attendance have been much smaller than usual, and evidently the faith of the people in the idol and in the ceremonies connected with it is fast dying out. "The people tried a third day to move the other car, and on this occasion the Brahmins were out on the roads using persuasion, and, if that failed, threats, and even resorting to force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this and to see the men quietly slipping away from the ropes as fast as the Brahmins could send them there; and hence, when the signal for pulling was given, it is easy to imagine what was the result; of course it ended in failure. One car was absolutely not moved an inch, though attempts were made on three separate days to pull it, and the other car was just drawn across the road, where, notwithstanding all the



efforts made to draw it back again to its former position on the last day of the festival, it had to remain."

### REMINISCENCES.

ON the occasion of Bishop Huntington's jubilee, in June, Bishop Coxe of Western New York, in the course of a charming address, paid the following tribute to Bishop Moore: "Well, that church in Geneva was consecrated by Bishop Moore. His apostolic feet were the first of the great succession that ever reached this region. He was the pioneer apostle of northern and western New York, and the index-finger that pointed further West, beyond the lakes and to the Pacific shores.

"Bishop Moore was, moreover, the first Bishop of New York who was penetrated with the missionary idea. His predecessors had no confidence in the revival of the little remnant of a Church which was left in ruins by the revolution that separated us from the motherland. Of the first Bishop of New York I speak, nevertheless, with great consideration. Bishop Provoost was an accomplished scholar, a gentleman, and, I have no doubt, a very good man. But there was little of the missionary spirit in the Church of New York. Yet we must not blame him, for it required a very strong faith for one situated as he was to think differently. He had seen the fierce struggles of the Revolution, and his diocese had come forth as from a fiery furnace. He had been almost deserted by his reverend brethren who felt the binding force of the oath they had taken of loyalty to King George. He stood almost alone in the Whig theory of 1688. When he saw the poor remains of the Church that were left, he said (and he should be forgiven for saying it): 'Americans do not like the Church of England, and they will have nothing to do with anything English hereafter. I consider myself the Bishop of a dying flock, and I suppose when our old families and clergy are gone there will be no more Church in this country.' I have never found any who censured him for looking at it in that light, considering his point of view and the hard facts of the situation.

"For until 1811 the Church kept dwindling down to zero. Aged pastors died and young ones did not come forward. In 1813, another Bishop congratulated the diocese on a few young men who were offering themselves; but not until 1818 began the upgrowth. There was faint prospect just then that the Church could renew her strength.

"Three goodly youths had offered themselves in the year 1813, and they were persons in some respects of similar character; all of them subsequently became men of mark. They were Dr. Berrian, afterward rector of Trinity, New York; my beloved friend, the learned and justly venerated Dr. Jarvis; and my not less esteemed friend, the Rev. Dr. Wyatt, of Baltimore, who so long presided in the House of Deputies.

"Davenport Phelps was the pioneer missionary in that part of western New York where I now reside; going into barns, and preaching to rude settlers; searching them in log-cabins and huts, asking everywhere if there were any who called themselves Church people. He was not in Holy Orders, for he would not take Orders under Bishop Provoost, not because he did not venerate the man, but because he 'would not be ordained by a man who did not believe in the perpetuity of this Church and did not suppose that "out of weakness" the Church could be "made strong."'

"As soon as Moore was consecrated Phelps hastened to New York and was ordained by him who stood for the idea of missions and the Church which defies the gates of hell. By a happy coincidence the uttermost point to which Bishop Moore had penetrated westward was the village of Phelps; and no matter how it got its name, I always consider it a monument of this missionary and of the Missionary Bishop who ordained him. When I paid my first visit to the parish the aged warden told me that he remembered that visitation of Bishop Moore, and I was glad to see the present rector of Phelps among the clergy here this morning. I trust he hears me now.



"I have paid my grateful tribute to Bishop Moore, and I have been glad to do it in connection with this day's feast. Oh, what would that holy man of God have thought if he could have been foretold of what you have seen here to-day; if he could have foreseen this splendid house of God, and this gathering here to-night, and your beloved Bishop in the chair which once was his."

### LESSONS FROM THE ANGLICAN CONFERENCE.

WE thankfully acknowledge the indebtedness of the Church at home to the missionary work abroad, and we say that she is bound in gratitude for the great benefits that she has herself experienced to put forth redoubled efforts in the great work from which so much blessing has already come. For if this amount of blessing has come in the past, what may we not look for in the future? We are but experiencing a few drops of the shower that we believe is yet to come upon the world. We look for the windows of heaven to be opened, and such a blessing poured down as that there shall not be room enough to receive it. But, if this is to be so, must not all the tithes be brought into the storehouse? And we have not done this yet. Must not the Church rise to a very far higher level than she has yet done of spiritual force and spiritual power and spiritual influence? Can it be said that the Church of Christ—that this Church of ours—or the Churches that are affiliated to her, are doing anything like what ought to be done in connection with this great enterprise? With the promises which are before us with reference to the extension of the Kingdom of Christ upon earth, can we be content, with these and such like assurances before us, to go on merely touching, as we are now doing, the fringe of this great work? to allow ourselves to view it as a mere *πάρεργον*, a voluntary work to which a few may be called upon to devote themselves, instead of regarding it as a duty laid upon every individual member of the Church of Christ—a duty, as was pressed upon us so forcibly on the first day of our Conference, to which every true member of the Church should regard himself as pledged? And if this is to be so, we ask, What is specially needed? What must be the outcome of these meetings? We have come together day by day to listen to statements made to us by the fathers of our Church and by our brethren who have given to us out of their rich experience gathered by their self-denying labor in far-off lands, and we return to-day to our different parishes, large and small, in different parts of the country. And what are the special wants that we feel to be pressed upon us?

1. There must be a larger supply of men and women who have been called by the Holy Spirit to this great enterprise, "full of faith and of the Holy Ghost," constrained by the love of Christ—some from the university, intellectually equipped for the more difficult parts of the service—some who have had some experience of ministerial service at home, and who are ready to consecrate that experience to the service abroad—some who as yet have had no training, but for whom the doors of our missionary colleges would be gladly opened, if only they be found qualified by gifts and graces for some sphere of missionary service—some fitted for educational, some for medical, some for direct evangelistic service—women as teachers for the female schools, women for the Zenana visitation. Such men and such women exist. They only need to be called out—to have the great want presented to them. My brethren of the clergy, it is ours to bring this want before them. When the nation has called, in some great crisis of its existence, for men to volunteer for the military service, there has been no lack of men ready to brave danger for their country's service; and now that the Church is calling with a trumpet tongue for volunteers for her service, shall there be a less ready response to her appeal? One of our great societies is at the present moment calling for forty men to fill various vacancies in its service, and these are only the more pressing of its needs.



2. There must be a more true sense of our position as stewards of whatsoever good things God has bestowed upon us—stewards who must one day give an account. Is there any adequate sense of this position among the great mass of Christian men? I fear that as yet we have almost everything to learn on this great duty.

3. And together with this sense of stewardship must there not be a more systematic method observed in our contributions to the work of God—adhesion, at least in principle, to the method suggested by the Apostle—that “upon the first day of the week every one should lay by him in store as God hath prospered him”—a regular consecration of a stated portion of the income to God’s service? We shall some of us, perhaps, be surprised to find, after trying this method, how much more readily we are able to give, and how much more we do give to God. The significance of the aggregate of small contributions is seen in various ways. It has assumed the form of a proverb, as we know, with our brethren across the border. In a certain town in the North with which I am well acquainted there exists a large infirmary, the expense of maintaining which is about 10,000*l.* a year. For many years as much as one-half of this sum has been contributed by the workingmen connected with the various industries of the town. And this sum has been obtained simply by each man contributing a penny a week towards its maintenance.

4. And this systematic giving must of course be proportionate giving. We lay down no rule about the proportion, except that of the Apostle, “as God hath prospered thee.” There are noble instances of men of wealth giving with an open hand of their abundance to the cause of God; but if looked at from this point of view—as proportionate giving—there is no doubt that the poor give much more truly of their substance than the richer members of the Church.

5. And then what is especially needed is a larger, deeper, wider spirit of intercession to be poured out on the Church. Elliott, the apostle of the Indians, and Brainerd, and others of more recent times have passed whole days in prayer on behalf of their missionary work—earnest, importunate prayer, like Jacob’s: “I will not let Thee go except Thou bless me.” We thank God for the way in which the need of this intercession has been pressed upon the Church in our time. That call that came years ago to this country from two unknown missionaries in Loodianah has never been forgotten. They have long since passed away, but the sense of the duty which they urged upon the Church has been more and more realized as the years have passed by. It is seen in the establishment with us of the St. Andrew’s Day of Intercession, in the establishment of a monthly cycle of prayer by the C.M.S., and by the brief noonday prayer instituted by our brethren in America, with which we have so gladly united ourselves during these Conference meetings. It is in this way, as we throw ourselves more and more upon the help of God’s Spirit for this work, that it will prosper. “God will bless us, and all the ends of the world will fear Him.”—*Archdeacon Long, of Auckland.*

### THE PRAYER BOOK AS A MISSIONARY.

IN the summer of 1848, a Churchwoman was spending a month at the Blue Sulphur Springs, in Virginia. Early one Sunday morning she wandered, with her Prayer Book in hand, to the summer house over the spring. A few minutes later an old gentleman came in, saying: “Good morning, my young lady; a book in your hand? I hope it is the Bible; no other book for this Sunday morning.” “No,” she replied, “it is the Prayer Book.” “Ah,” said he, “I am sorry to hear that; I have watched you during the week, and I hoped you were a Christian.” “What do you know of the Prayer Book?” she asked. He replied that he never saw one before, nor an Episcopalian; and that in Kanawha, where he lived, they thought the Episcopalians like the Roman Catholics. He said further that he was a Methodist. The young lady asked him to look at



the book. He took it hesitatingly, as though he feared he was violating the Fourth Commandment, and read aloud the first sentence in the Morning Prayer: "The Lord is in His holy temple, let all the earth keep silence before Him." "That is good," said he; "that is from the Bible." He read on through the Sentences, the Exhortation, and Confession, and then asked the lady to lend him the book. For days he was seen with the book in his hands, and often the tears were wiped away while he was reading. At the end of ten days he called upon the lady to say good-by. Holding the book in his hand he said, with tears in his eyes, that he had read it through, and if she could get another he would ask her to give him that one. Often, he said, he could not go to meeting, and when he wished to pray he could not say all just as he wished, and that book said it all, everything he wanted, and he would rather have it than anything else in the world. Of course the young lady gave him the book.

The above is from the *Dominion Churchman* of twelve or more years ago, and it seems to me to be another item in proof of the fact, as stated in THE SPIRIT OF MISSIONS, that the Prayer Book is a missionary.—*Rev. J. I. Corbyn, in the Living Church.*

### FREE DISTRIBUTION OF THE PRAYER BOOK.

THE matter of free distribution of the Prayer Book, and the use of the old as well as new editions of the Book of Common Prayer as a missionary agency, is still a large subject and cannot be too frequently emphasized. It is a portion of the field and a branch of the work that every clergyman and layman of the Church can, and ought to, make their own. A simple illustration from my own experience in Rockland, Maine, will suggest the importance and way of doing some such work for the Master and His Kingdom. The captain of a vessel plying between Rockland and New York asked if he might take one of the Prayer Books from the church aboard his boat. On his return from the first trip, he laughingly informed me that he had read that Prayer Book but once in the three weeks of his voyage. Every member of the crew had taken it up in turn, and devoured it with a strange and childish hunger. I then determined to visit the coast-trade vessels in the harbor regularly, and present the crews with copies of the precious volume.—*Rev. J. S. Moody, in the Churchman.*

### THE GOSPEL STILL DOING ITS WORK.

IN a sermon delivered at St. Martin's-in-the-Fields, London, on "A City Which Hath Foundations," the Rev. H. E. Fox, vicar of St. Nicholas, Durham, says: "When we hear from Japan of men who were 'rowdies, drunken and worse,' now converted and confessing Christ publicly before their fellows; when Bishop Ridley tells us of the Indian chief, once the dread of friend and foe, now conquered by Christ, and crying, 'God forgive me for these years of error, and the error into which I have led my people' and showing his sincerity by his entire change of life; when the little native church of Jilore, sorrowing for their much-loved sister, Mrs. Douglas Hooper, binds itself in solemn covenant that its 'first duty' shall be 'to preach the Gospel with which it has been put in trust, every day to the heathen around'; when the leading chiefs of Uganda, impelled only by the force of God's Word, are prepared to sweep slavery from their land at vast sacrifice to themselves; when, as Mr. Roscoe writes, 'the Christians have begun to see, not only that Christ has saved them from past guilt, but that He can save them from present sin'; when Dr. Colborne from south China tells us of the 'leper ward which has seemed to be near Heaven'; when from every part of the mission field there come tidings, not only of open doors and increasing interest, but of converted souls and consecrated lives; when the old Gospel is still seen to be doing its old work."



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

## BISHOP LEONARD'S SEVENTH ANNUAL REPORT.

I BEG to submit herewith my seventh annual report upon the condition of the work of the Church in this jurisdiction. The past year has been one of greater anxiety than any that has preceded it, and yet, through the goodness of God and by the generous help of many friends, I have been less embarrassed than I feared I should be. I am glad to report that every congregation has met its pledge of support to its minister, and only one missionary has been compelled to leave his mission because of the inability of the congregation to continue its pledge. This has been true of the jurisdiction for the past six years. It is a distinction which will continue as an honorable characteristic for many years to come.

As will be expected I must confess that the year past has not been one of progress on the whole. Indeed, in some quarters, we have lost ground, but in others we have made distinct gains.

### NEVADA.

Since my last report the little church at Elko, Nevada, has been completed, paid for and consecrated. Through the generous help of the Sunday-schools in Pennsylvania I was enabled to redeem my pledge of \$500 to this church as well as to place \$500 to the credit of Whitaker Hall at Reno. I am specially grateful for this money to the Bishop of Pennsylvania and to the clergy and Sunday-schools of his diocese. The progress of the Church in Elko has really been wonderful, and the Rev. Mr. Houghton has occasion to be gratified with the progress of the work under his care.

The Rev. T. L. Bellam continues in the care of the work at Wadsworth. It is a difficult field of labor, but he is showing such wisdom in his administration that I am sure he will succeed if any one can do so. In ad-

dition to his duties at Wadsworth, he visits the Nevada Indian Agency seventeen miles distant, and holds a monthly service. I have been greatly interested in the Piute Indians for some time, and I am glad at length to be able to do something for their instruction. Mr. Bellam would like two Christmas boxes for the children, as well as a magic lantern, which he could use to good advantage. We should have on the reservation a small chapel for our religious services. The government will give us an ample lot for the chapel whenever we are able to build. Carson and Reno have felt the financial depression very keenly, but still the work continues, and is really in a better condition than it has ever been. At Carson the Rev. J. W. Hyslop is faithfully at work, and is greatly beloved by his people. He has succeeded in reducing very considerably the debt upon the rectory, and he will at no distant day extinguish the debt. Reno is fortunate in having secured for a rector the Rev. Samuel Unsworth, who was for so long a time the faithful rector at Ogden. He has been only three months in Reno, but he has gained the respect and confidence of the people, and his influence for good will be felt among the many young people who are in attendance at the State University.

Virginia City, Gold Hill, Silver City and Dayton form one cure upon the "Comstock." These places have been greatly depressed, and the loss of population has been very great. The Rev. Mr. Jukes resigned in May, and the salary has been reduced one-half. It seemed doubtful at one time this summer whether the services could be continued. I have sent the Rev. Geo. C. Hunting, whom I received from Massachu-



setts, and ordered Deacon, to see what can be done. The work is reviving somewhat, and I have felt it right to give a missionary stipend, so that the work may be continued. My great regret as to the work in Nevada is, that I have been compelled to close Whitaker Hall. The small patronage of the school, the difficulty in making collections, and the dismal prospect for the coming year, made me feel that I should be justified in doing nothing else. For eighteen years this school did a missionary work, which was second in importance to no other work in the state. The closing of the school was the saddest thing I have been called upon to do. During the past two years some debt has been contracted that was unavoidable. It has been so arranged, however, that I think we shall be able to resume the work by and by upon a smaller scale and in a little different way. I did not act without the advice of some of my brethren of the clergy and laity, and consequently I feel that what has been done was, under all the circumstances, the wisest course that could have been pursued. There is very great depression in Nevada, and it must continue for several years yet, so far as I can see, but I feel certain that there will be a reaction after a time. All that can be done at present, therefore, is to strengthen the places which remain.

#### UTAH.

In Utah we have not gained in population, certainly. I am rather disposed to think that we have lost. While Utah is in better condition than Nevada, because of a larger population and a greater variety of resources, she has felt the financial depression most keenly. Especially has our school work suffered. Rowland Hall, our boarding-school here in Salt Lake City, ran behind to the extent of a few hundred dollars. What the next year will bring forth I do not dare to predict. Some of the pupils from Whitaker Hall will come to Rowland Hall, where they will receive the blessing of a churchly education. It will have a hard struggle no doubt, but if I can keep it upon its feet for a few years, I feel sure there will be no further difficulty. Utah will increase in population, and there will always be a demand for such a school. In the absence of any endowment, the gift of any sums of money will aid deserving girls who cannot really pay the very moderate tuition which

we charge. If we could charge \$200 instead of \$300, I feel sure we could fill the school. We cannot, however, make such a reduction. To do so would plunge the school hopelessly into debt. I am so impressed with the value and importance of such a school as a missionary enterprise, that I shall make a tremendous effort to keep the school open. The improvements about the premises and the special taxes, make me anxious all the while. The school is such a blessed instrument for good, however, I cannot despair of its ultimate success.

St. Mark's School has been closed. It has done its work and the need for it no longer exists. Mormonism is still here, but it has changed its attitude completely. Polygamy I believe to be a thing of the past. No doubt there are cases of it here and there, especially in the country, but it can never have the hold it once had upon the people. While all this is true, missionary work in this territory will be difficult for many years to come. The population outside of a few of the larger towns is strongly Mormon even yet, and these people do not welcome the coming of strangers. We must needs take a single step at a time. It requires much patience and wisdom to do our work. Each and every missionary is doing what he can.

We still continue our mission school work in Logan, Layton and Plain City. It is needed in such places. I am grateful to the friends who have aided these schools with their annual scholarships, and I trust they will continue them yet longer.

#### ST. MARK'S HOSPITAL.

It has been a trying year for this excellent institution, but I am glad to say that its future is brighter to-day than it has ever been. We have made the Rev. D.D. Wallace, lately of St. Luke's Hospital, Denver, resident superintendent. The hospital is filled with patients, and the necessity for increased accommodations is forcing itself upon us. We should make a \$10,000 addition at once, but a debt of \$15,000 upon the property makes it impossible. We have paid eight per cent. interest on this debt for nearly two years, and paid it very promptly. If we could only find some friend who would lend us this amount for five years at four per cent. we could pay the debt. As it is, the interest account is very heavy. We feel very hopeful under any circumstances, and be-



lieve that as the years go by the hospital will be an increasing power for good throughout the territory. Park City has freed itself from all bonded debt during the year, and I expect to consecrate the church very soon.

In all the other places where services are held there have been no changes during the year. The confirmations have been less than last year, but this has been due to clerical changes which seemed unavoidable.

We are still hoping to begin work at the Ouray Indian Agency in eastern Utah at no distant date. I have received about \$1,000 for this work, but this is hardly sufficient. I ought to have at least \$1,000 more, with an additional promise for the support of the missionary. I shall certainly hope to enter upon the work in the spring.

Our Utah branch of the Woman's Auxiliary has recently manifested more interest in missionary work than it has ever done before. Mrs. Julia Hadley, a most interested helper from Western Michigan, has been elected president, and she is doing her full duty in this work. . . .

We have received two candidates for Holy Orders, one (Geo. C. Hunting) from Massachusetts, who has been ordered Deacon. We have also two postulants for Holy Orders, one of whom has gone to New York to pursue his studies, and the other will go to the seminary this autumn. I am profoundly grateful to the friends who have generously aided my work this past year, and in consequence have relieved me

of anxiety. They can never know how these gifts have gladdened my heart. I have sent letters to each one, but I desire to make this public acknowledgment of their gifts. Strengthened by the conviction that the work to which we have been called is God's, and that He will care for His own, and with the devout prayer that He will give us a right judgment in all things pertaining to that work, we turn with interest and confidence to the work of another year.

The following amounts have been received from the several dioceses named for missionary work in Nevada and Utah: Pennsylvania, \$3,426.10; New York, \$2,013.79; Connecticut, \$1,034.01; Massachusetts, \$810; Albany, \$496; Maryland, \$302.35; Michigan, \$257; Chicago, \$234.82; Western New York, \$282.50; Newark, \$247.75; Utah, \$196.21; Central New York, \$208.50; Ohio, \$140.67; Rhode Island, \$114.06; Indiana, \$127.50; Pittsburgh, \$105; Central Pennsylvania, \$80; Southern Ohio, \$83; Missouri, \$80; California, \$63.35; New Jersey, \$71; South Dakota, \$68.38; Kansas, \$53; Virginia, \$40; Quincy, \$40; Delaware, \$25; North Carolina, \$20; South Carolina, \$20; New Hampshire, \$10; Nevada, \$7.90; Western Michigan, \$3.45; Minnesota, \$1.40. Total, \$10,662.74.

ABIEL LEONARD,  
Missionary Bishop of Nevada  
and Utah.

SALT LAKE CITY,  
September 1st, 1894.

### *FIFTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF THE PLATTE.*

It is now nearly five years since I entered upon the work here. In only one year of those five, in 1891, have we had a good crop of grain in western Nebraska. For the ten previous years good crops were generally raised, and in consequence many settlers were lured out to the arid prairies. It begins now to look as though these plains were reverting to the desert they were once supposed to be. Thousands of people have moved away during the last five years, an experience the very opposite of most new countries and missionary jurisdictions, except Nevada. Yet with all these things against us and our efforts, the Lord has been with us and the work for the Church has greatly prospered. We can probably

show a better percentage of increase, in both spiritual and material things, than the average diocese or missionary jurisdiction. Nor have we lost hope in the future for the Church, or the ultimate prosperity of this part of the country. Western Nebraska, with its superior soil and healthy climate, will some day be inhabited, when our people have learned the value of irrigation and more careful and thorough methods of farming. In the meantime we trust that patience will have her perfect work, and that our hope and endeavors will keep bright and active.

#### OUR DEVELOPMENT.

Up to the first of January, 1894, when our statistics are gathered, that is, in four

years, the mission stations had increased from 19 to 70; the clergy, from 6 to 14; the communicants, from 375 to 1,178; the baptisms, from 166 the first year to 266 last year; the confirmations, from 63 the first year to 159 last year; the number of services, from 1,148 to 2,406; the number of times communion administered, from 196 to 547; the Sunday-school teachers and pupils, from 464 to 913; the value of Church property, exclusive of school and episcopal residence and above indebtedness, from \$49,610.11 to \$70,546.58. Including school and episcopal residence, the property has increased to \$99,546.58. Our indebtedness has decreased from \$17,316.89 to \$3,137.07. The receipts for all purposes from the parishes and missions have increased from \$8,305.78 in 1890 to \$20,516.23 in 1893.

#### OUR PRESENT WORK.

In the last year I have visited all regular stations twice, and have taken many services for vacant places, and when the stated clergy were away. I have taken part in 244 services, delivered 270 sermons, or addresses, administered communion 68 times, baptized 17, confirmed in the jurisdiction 173, officiated at 2 marriages, licensed 23 lay-readers, admitted 2 postulants, ordained 2 Priests and 1 Deacon, and I have obtained deeds for 5 pieces of Church property.

#### OUR SCHOOL.

The Platte Collegiate Institute was kept open all the year notwithstanding the crop failure and hard times. This took considerable help from outside in the shape of scholarships, aiding the poorer people to keep their children at the school. The attendance has averaged about fifty, and about ninety different pupils were in the school some part of the year. The financial prospects of the school are still darker for the coming year with this additional crop failure, but we have an excellent corps of teachers, and shall make a great effort to keep the school going. The present prospect for a good number of pupils is fair, if we can aid a portion of them with small scholarships, covering one-fourth of the charge for tuition and board. When it is considered that the year's expense to the pupil for board, tuition, room rent, heat and light is from \$120 to \$140 only, we can the better realize to what extremities our people are reduced by the four years of drought,

since many of them cannot meet this expense. Those who are interested in Christian education could not possibly make a little money go farther than by enabling me to offer partial scholarships to many pupils who can come with such aid. As I go about the jurisdiction, I see already fruit from the two years' work of the school. A goodly number have been confirmed who knew nothing about the Church when they entered the school. Some are lay-readers and others are teaching in Sunday-school.

#### MISSIONARY WORK.

It is hardly necessary to speak particularly of each missionary and his work, both of which are nearly the same as last year. Our missionaries are inclined to stay by their work, and especially by the jurisdiction. The changes have been few, and those mostly from one part of the field to another. Occasionally it is found best, for one reason or another, to discontinue the services in some particular station, but in the meantime the missionary has found another, and sometimes two, more promising places. This is inevitable among the shifting people of a new country. Many new places are visited each year, and in about one-fourth of them regular services are started. A large proportion of our services are held on week-day evenings, because each missionary reaches so many points in the month. Whenever there are five Sundays in a month, the fifth is given to those places which do not usually have a Sunday service. The scattered and truly missionary character of our work will be realized when I state that twenty-four of our stations have only five or less communicants in each, and that forty-two of them have less than ten each. And yet in the most of these places we have good congregations.

#### OUR HELP AND HELPERS.

During the five years, I have been east of Detroit only twice to solicit funds for carrying on our work: once at the time of the Missionary Council at Pittsburgh, in 1890, and once at the time of the General Convention in 1892. Every day we pray God to bless those who help us, and almost every week something comes to help on the work. With the means which have thus come, we have built and maintained our school, doubled the missionary force, and built a number of plain chapels in mission stations.



## ACCOUNT OF SPECIALS.

In addition to the \$2,000 granted by the Board of Missions, I have received and used in the past year as specials the following sums:

## Received:

For General work.....	\$2,416 61
" Building Churches.....	147 37
" Repairing Schools.....	147 37
" Scholarship and Contin- gent Fund.....	1,160 00
" Episcopal Residence.....	720 00
Total.....	\$4,591 35

## Paid out:

For Missionaries.....	\$2,697 93
" Prayer Books, Printing, etc.	40 65
" Aiding Divinity Students..	34 68
" Building Churches.....	281 88
" Repairs on School.....	897 90
" Scholarships.....	625 10
" Taxes on School Lots.....	27 15
" Episcopal Residence.....	720 00
Total .....	\$5,325 69

A. R. GRAVES,

Missionary Bishop of The Platte.

## OKLAHOMA AND INDIAN TERRITORY IN 1893-94.

WE have had to do our first full year's mission work in this field in the hardest financial year which the country has passed through for a score of years past. This will, I hope, be some excuse for meagre and unsatisfactory results, for such the results seem to us, here in the field. Still we feel that there has been fair progress and gain in some directions. The comparative statistics given below must speak for themselves of this, so far as figures can show it. There is a gain (as indeed there ought to have been) in every item. The Bishop has been in the field all the time, with the exception of six weeks—three spent in and near Chicago at the time of the Missionary Council and three more in St. Louis in February. So far the work is very simple; the organization of missions, the securing and placing of missionaries, the securing from at home and abroad of money to sustain them and the absolutely necessary help to build small, cheap churches and rectories, the constant, almost every-day labor of the Bishop and his clergy to provide more or less regular services for all the little scattered flocks of Church people and to make the Church known where people are ignorant of her ways—these make up the sum of our efforts. As yet we have attempted no schools or hospitals. They are needed, sorely. Two hospitals and several day-schools could at once be established with but little money to start with, and would almost support themselves, after the initial investment. One rudimentary hospital, and one or two schools I shall dare to hope for next year. For a boarding-school for boys or girls I do not yet dare to hope, though there is the need. I am looking forward to

establishing, if not at once, some day not far off, a Church family home in connection with two of the territorial institutions, the university at Norman, and the agricultural college at Stillwater. Whatever our sentiment and judgment may be, co-education is an established fact in these western states in all public institutions, and the Church's best opportunity to influence education is to co-operate with the state by supplementing its work, in "annexes" and "halls" connected and affiliated with state institutions. They are welcomed and fostered.

If some liberal Churchman will give me \$5,000 or \$6,000, I can begin two such "annexes" in which free tuition from the state in secular education can be supplemented by cheap board, a good and safe home, reasonable restriction and supervision, and careful and thorough religious training and influences by daily prayer and churchly training. This is no chimera. I believe it to be thoroughly practical and it is a crying need. We have good church buildings in each of the towns where such homes are wanted. It would help the Church work in all ways to have them. As to a hospital, there is not a good one in either territory, and there is no need to say that in a new country with thousands of single men, a hard and trying life, small, ill-built homes and many accidents, there is the sore need of them. There are upwards of 20,000 people engaged in and living by the coal mining industry in a half-dozen towns in the Choctaw coal fields. There is not a single hospital or the beginnings of one. It would be great and deserved honor for the Church could she establish one. May God put it

into someone's heart to say: "Plant it and I will help you."

There is much to encourage, there is not a little to depress and hinder also. The Board will not think me a complainer if I mention cares and anxieties as well as encouragements. It is hard for a Missionary Bishop, certainly for a novice, to have to sustain his missionaries on possibilities, not certainties. But as long as we can only have \$1,500 for pledged clerical support, it must be so. The work *must* be undertaken and the Bishop must seek for the money by special appeals. No man would be rightly content to do otherwise. But it means anxiety, care, and distraction from other needed work. I pray for the day when it shall be lessened.

Again, it is often easier to get money than men. Indeed, I could get, often, twice the sustenance I do from the field itself could I get the right men at the right time. If the Board could organize a "propaganda" or "intelligence office" for new Missionary Bishops, it would help them immensely. We need money here sorely; but we need the right men a great deal more. Men that will stick and hold on, men without families, to work in places where there is not support, or homes or schools for wife and children. Not geniuses, but *good* men, steady, patient, peace-makers, self-controlled. We have some such, but not half enough. Some as faithful clergy as I know are laboring in our little band. But, for instance, a Deacon from an eastern diocese, educated, attractive, apparently honest, takes my most important post in the Indian Territory. In six weeks he turns Roman Catholic, does his best to break up and destroy, and leaves the field so that it cannot be filled for six months. Another, young, having nearly every quality that is engaging and helpful, breaks down morally, disappears, leaving debt and disaster behind him. These are our chief losses. We are most wounded "in the house of our friends." Over against this it is good to say, how, though the faithful pioneer, Mr. Tyler, has left us, a young brother well fills his place at Guthrie, and this place is self-supporting; to speak of the efficient help in church building given by Dr. Gunn, at Norman and Purcell; of the remarkable work accomplished at Lehigh and Coalgate, coal towns, strikes to the contrary notwithstanding, by the Rev. Messrs. Hains and Gibbs,

where thirty-two have been presented for confirmation and two churches and a parsonage secured, and of the promising and brave way in which my newer helpers, the Rev. J. N. Lee, D.D., the Rev. D. A. Sanford, the Rev. A. V. Francis (coming to us, the latter, from Congregationalism), and the Rev. Henry Tudor are taking hold of their work. I should be ungrateful not to speak of it.

During the year I have held in the jurisdiction 197 services, baptized 13 children and 6 adults, confirmed 65, married 2 couples and read the burial service 3 times, laid 3 corner-stones, ordained 4 Deacons and 1 Priest. Outside the jurisdiction held 28 services, baptized 2 children, confirmed 11 and ordained 1 Deacon, these last for the Bishop of Kansas. Those confirmed were at Guthrie 6, Oklahoma City, 9, Norman, 1, Stillwater, 2, Woodward, 3, Fort Sill, 1, Chandler, 7, Lehigh, 25, Coalgate, 7, Muskegee, 2, Chickasha, 2.

I have deposed Paul C. Zotom, a Kiowa Indian Deacon. He is a part of the melancholy wreckage of our abandoned Kiowa mission that ten years ago was promising. He should, poor fellow, have been deposed long since. New churches have been built at Perry and Woodman in the Cherokee Strip, at Norman, El Reno, and Oklahoma City in "old Oklahoma," and at Lehigh, Coalgate, and Purcell in the Indian Territory. Others will be built this fall and winter, God willing, at Muskegee, Tablequah and Ardmore in the Indian Territory, and at Chandler and Newkirk in Oklahoma. I wish we could have done more in the "Strip." At least 50,000 to 60,000 people were added to my field in a day, but there was so much to do in older parts of the territory and no added resources, so we have not done half we wished or hoped.

The Bishop's house has been built at Guthrie. With ground and a small adjoining house for clergy house or school, it has cost \$4,600. My apology for building so well in this behalf is, first, that Guthrie gave me the ground and \$1,000; secondly, that a suitable house could not be rented easily or otherwise than at large cost; and thirdly, that I personally assumed \$1,000, the loan of the Church Building Fund, much preferring to help secure Church property than to pay \$300 a year rent.

We need rectories at once at Oklahoma



City and El Reno, and should, very soon, have two or three more. Rents are very high and a rectory often makes the difference between keeping a missionary and losing him.

The following are the comparative statistics for 1893 and the current year, each ending September 1st:

	1893.		1894.
Clergy (Pr. 4 Dea. 3)	7	(Pr. 7 Dea. 4) ....	11
Organized Missions	10	.....	15
Other Regular Stations	8	.....	17
Infant Baptisms....	38	.....	47
Adult ".....	8	.....	27
Confirmations.....	27	.....	65
Marriages.....	0	.....	9
Burials.....	0	.....	26
S. S. Teachers.....	14	.....	40
S. S. Scholars.....	65	.....	290
Communicants.....	235	.....	442
Offerings.....	\$2,500	.....	\$5,300
Church Buildings..	4	.....	12
Parsonages.....	2	.....	3
Val. of Ch. Property	\$8,275	.....	\$19,000

On this property the indebtedness is \$2,970, all but \$250 of this in the shape of loans from the Church Building Fund Commission.

I have received special gifts for the year (including all "specials" received through the Board's Treasurer) as follows, noting the dioceses from whence received:

Arkansas.....	\$62 85
California.....	12 21
Central New York.....	128 40
Central Pennsylvania..	86 23
Chicago.....	45 00
Connecticut.....	229 67
Delaware.....	11 68
Georgia.....	16 18
Indiana.....	18 14

Kansas.....	168 17
Kentucky.....	20 00
Long Island.....	80 00
Maryland.....	26 00
Massachusetts.....	720 00
Michigan.....	85 00
Milwaukee.....	1 90
Minnesota.....	6 00
Missouri.....	499 16
Newark.....	101 00
New Jersey.....	53 27
New York.....	1,672 89
Ohio.....	181 84
Pennsylvania.....	505 07
Pittsburgh.....	100 00
Rhode Island.....	500 00
Southern Ohio.....	280 26
Vermont.....	5 00
Virginia.....	85 33
Western Michigan.....	15 00
West Missouri.....	20 15
West Virginia.....	50 82

\$5,722 22

In this are included all "specials" sent to my clergy and reported to me. I had, by my report last year, a balance on hand from "specials" of \$2,124.93. Of this total sum I have expended

For the Bishop's House.....	\$1,600 00
For the other Church Property.....	2,870 00
For Missionary Support.....	1,800 50

\$6,320 00

leaving an available balance of \$1,527.15. Of this \$300 is a memorial fund, given for a special purpose, \$800 is already pledged for church buildings to be built at once; leaving only \$427.15, which will not more than cover three months of my pledges to missionaries.

F. K. BROOKE,

Missionary Bishop of Oklahoma.

### THE TUSKEGEE SCHOOL.

JUST now a remarkable and blessed thing is going on among the Negroes. Starting from General Armstrong's noble work, the Hampton Normal School, a wide-spread craving for industrial education is permeating the race throughout the land. I recently visited the Tuskegee Normal and Industrial School, Alabama. Here I found, away down in the very heart of "the black belt," 712 students being taught twenty-six different branches of industry, along with a most excellent English education and moral life. This is all the more wonderful because it has been built up by a Colored man, Mr.

Barker T. Washington, a Hampton graduate, who is now only thirty-seven years old. He began this work in 1882 in an old slab school-house, and has moved steadily on until now the institution owns 1,400 acres of land, with many splendid buildings, for the most part erected by the students, and a separate industrial plant. All of the instructors in this wonderful school are Negroes or Colored people, and the instruction, considering all things, is remarkably thorough, and more practical than I have ever seen at any other school in my life.—*Bishop Penick.*

### MISSIONARY INTELLIGENCE.

IOWA.—The Rev. George A. Whitney, missionary at Maquoketa, writes: "Can you help me in any way to procure a set of Caswell's Charts and Manual on the Catechism? I think that they would be a great

help in my Sunday-school and to my young people."

NORTHERN TEXAS.—The Rev. J. M. Hillyar, in his last quarterly report, writes:

"On the 31st of May a cyclone struck St. Mary's Church, Hillsborough, and reduced it to kindling wood. At first this gave the little congregation much distress, as the disaster (there was no insurance) seemed irremediable; but it is really one of the blessings in disguise. The building was a cheap and badly constructed affair long regarded as unsafe. During the violent winds which sweep over the prairie I have had my voice rendered inaudible by the creaking and groaning of the framework. The occurrence has roused the spirit of the congregation, and they will have a far better church than the one which they have lost. They have raised, up to the present writing, about \$700 for a new building. They will need about \$2,000."

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**SOUTH CAROLINA.**—The Rev. E. N. Joyner, Archdeacon for Colored people, writes: "Our Church's work among the Colored people in South Carolina is manifold in its character. Already there are about thirty mission schools, between thirty-five and forty Sunday-schools (and soon to be an industrial reform school); two hospitals; three dispensaries, and, we have reason to believe, the foundations for a third hospital. But I wish to speak of one work in particular. Among the wisest and most earnest of our fellow-missionaries is the Rev. J. H. M. Pollard, the rector of St. Mark's Church, in Charleston. Across the Ashley river, about eight miles from Charleston, is a very large population of Colored people, whose chief industry is labor in the phosphate mines. Long ago there was a chapel here for the Colored people, with occasional services, mainly supplied, until toward the end of his life, by the late Rev. Grimbé Drayton. After he ceased to hold services, the congregation began falling apart, until it was in a well-nigh hopeless condition.

"Bishop Howe, ever watchful for the good of all, called to the attention of Mr. Pollard the state of affairs in St. Andrew's, and requested him to look after this mission in old St. Andrew's Parish. This was in 1888. Mr. Pollard entered into the work with great zeal and in the following year established a parish school, taught by Mr. A. B. Lee, in the old chapel. The follow-

ing year he had to add another teacher, receiving a small support from the county, with the understanding that during part of the year it was to be a public school.

"In 1892 Mr. Pollard found it necessary to remodel the old chapel, adding two commodious school-rooms, and the same year opened the industrial department. In 1893-94, upon the roll of the school were 192 children, and it became necessary to employ a fourth teacher. The industrial department consists now of eighty girls, who are being taught to sew and to cut and make their own clothes. During the current year, Mr. Pollard has had built, as a home for the teachers, a very neat and substantial cottage, consisting of nine rooms. In one of these rooms a dispensary has been opened, and a Colored physician, Dr. A. C. McClennan, goes out for consultation with such as need his services, examines them, prescribes and compounds the medicine and furnishes it to them, all for a very small sum. This is the place to which I alluded in saying that we hoped that we had the beginnings of a third hospital; for it is Mr. Pollard's worthy desire to establish here, in the midst of this multitude of people, a place where they can be cared for and comforted and saved, body and soul.

"All the work which has been done here—repairing the chapel, adding the school-rooms, and building the cottage for the teachers—has cost only about \$2,000. For some of this, Mr. Pollard has had to trench upon his own slender salary, thus giving both self and substance.

"The property in St. Andrew's is now valued at about \$2,500. For accomplishing all of this we are mainly indebted to St. Monica's League, of Washington, D. C., and to Mr. and Mrs. H. E. Pellew. It would give me great pleasure to receive any gifts which might be intrusted to me for this work."

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— It is stated that of the different religious denominations the Congregationalists have shown the greatest interest in the education of the Colored people of the South. The sums given by them at various times have amounted to \$12,000,000. The Methodists have contributed \$6,000,000 and the Baptists \$3,000,000.



# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

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## BISHOP GRAVES'S FIRST ANNUAL REPORT ON CHINA.

I HAVE the honor to present the report of the China mission for the year ending June 30th, 1894. The tables of statistics give the important facts as summarized from the reports made to me by those in charge of the various branches of the work. I note below a few points in connection with each station which seem to call for special remark.

### SHANGHAI.

The principal event in the history of this station is the building of the new St. John's College. The old buildings were in bad condition and entirely unfit to represent this important work. On his return to the United States in 1892-93 Mr. Pott was successful in securing about \$20,000 for the erection of suitable buildings. On his return in September work was at once begun. The number of pupils was somewhat diminished and temporary accommodation for the others was provided, so that the work has gone steadily on. As I write the new building is nearly finished. Unfortunately, we have not received all that was pledged, and I have been obliged to contract a temporary loan of \$2,500. A further amount will be needed for furniture and equipment, so that we trust that generous friends at home will come forward to help us. I attended the examinations at St. John's in the spring, and was pleased to see how thoroughly the work had been done. Great credit is due to the teaching staff, for to reach such a standard in China means that much faithful and patient work must be done.

St. Mary's Hall and the Orphanage have gone quietly on with their work through

the year. Most unfortunately, Miss Dodson's health failed to such an extent that she was obliged to go home on furlough. The school has also lost Miss Mary Starr, who has done good work as a volunteer. St. Mary's now supports two schools for girls by means of the proceeds of the sale of embroidery, etc., the work of the pupils. On Miss Dodson's departure, Mrs. Massie took charge of the school, and she will give it such oversight as she is able to.

The Rev. R. K. Massie has been in charge of the out-stations near St. John's, and has also been engaged in training three catechists. These young men not only study under him, but accompany him to the stations and assist in the preaching to the heathen. Since May 1st Mr. Massie has been in charge of Christ Church in Shanghai, his native city; he also acts as chaplain of St. Mary's Hall.

In January Mr. Yen left for England to give his aid to the Society for the Suppression of the Opium Traffic. He has been busily engaged there in speaking against the use of opium in China. If he returns, as is hoped, by way of the United States, the Church will have the opportunity of seeing and hearing him. No one can plead the cause of China more forcibly than Mr. Yen.

Archdeacon Thomson took Mr. Yen's work in addition to his already multifarious duties. The archdeacon is always busy, and by his influence with the native clergy and oversight of their work, is of the greatest assistance to the Bishop. He has this year succeeded in building, upon the ground the mission has owned so long in Kiading.

a chapel, school rooms and residences for teachers and native clergymen in charge. The buildings are in the form of a quadrangle, and very suitable for the purpose. This is a distinct gain for the mission in Kia-Ding. It is well worthy of note that it is just thirty-five years ago that the arch-deacon came out to China.

The medical work of Drs. Boone, Mathews and Haslep will be best understood from their reports. This most useful branch of mission work is too little known to friends at home. It is hoped that the publication of the reports for this year will awaken renewed interest.

St. Luke's Hospital, which has hitherto been in the hands of trustees, has been transferred by them to the mission. The Bishop will hereafter act as trustee for the Society in the administration of this property.

#### WUHU.

There is little to report about this station. Our work there is very small, and so long as we have no foreigner in charge, we can hardly hope for better things. Mr. Yen and Mr. Partridge have visited the station, and on my visitation in April, I confirmed three persons. We need a young and energetic man at Wuhu to organize victory out of defeat.

#### NGANKING.

Nganking is situated between Wuhu and Kiukiang, and is the capital of the province of Nankwui. This station was opened in the spring. It is a new venture and doubtless the laying of the foundations will be slow, but it is a step in advance.

#### WUCHANG.

Mr. Partridge and Dr. Merrins have been the only residents at this station during the year and have faithfully carried on the work there. The time has been marked by various steps in advance. The buildings of the Boone School have been improved and a new iron roof put on the Church of the Nativity, while new furniture and decorations have brightened the interior. Before Mr. Sowerby went home he built from specials in his hands a handsome room for the women's meetings. A small library has also been built by Mr. Partridge. Dr. Merrins has been occupied, in addition to the medical work of which his report tells, in the erection of his new hospital, and in conjunction with Mr. Partridge has secured for

the hospital an adjoining piece of land, which has been presented to the mission, and greatly enlarges and improves the hospital compound.

Mr. Partridge, in addition to his duties in the Boone School and the church and chapel, has devoted much time to the training of our four candidates for Holy Orders. These young men are now busily at work in different parts of the mission, having finished their studies at the Chinese New Year. Add to these things the ordination of two Deacons and the confirmation of twenty candidates, and we have a good year's record for Wuchang.

#### HANKOW.

The number of baptisms reported is not so great as last year, but it is largely because increased efforts have been made to insure that the candidates shall be thoroughly instructed and undergo a sufficient time of probation before baptism. The work in Hankow itself has been greatly consolidated and the work in the country stations seems to be growing. In short, the work as a whole is in a great deal more satisfactory condition than a year ago.

Miss McRae opened a dispensary for women last winter, and has had very good success in securing a good number of patients. She expects to open the Women's Hospital in Wuchang in the fall.

#### I-CHANG AND SHA SZE.

Sha-sze has been under the charge of the Rev. M. P. Kwei, and I have kept the accounts and given the work what supervision I could. This station is decidedly prospering. The people seem to feel a great deal of confidence in their pastor, and attendance at the services is increasing. I-chang has been under the charge of Dr. Collins since March. On my visit in December I found the people much discouraged at being left so long without a Priest in charge. Now that we have a missionary there again we shall hope to see renewed prosperity for the Church in I-chang. Already our ground has been walled in and we shall soon begin to rebuild the house. This post has thus been reoccupied when everyone had concluded that it had been abandoned, and we hope to hold it in future.

#### THE MISSION MEETING.

In February the whole mission met in Shanghai in a sort of general conference. This was the first time that anything of the



sort had been done, but it seemed to all that the time had come when the mission should meet as a body. Much pains were taken to make the meeting a profitable one, and the result showed that it will be a memorable event in the history of the mission. It served the purpose of settling a number of vexed questions and of making us all feel our unity in the common work.

#### SELF SUPPORT.

The great desideratum is that the Chinese Church should assume its own responsibilities and the support of its native clergy as soon as possible. We are only at the beginning at present, but there are already a few hopeful signs. St. Mary's Hall supports two day-schools, the Kong Wan church another, and the congregation of the Church of Our Saviour pays the salary of the Deacon there. One of the chapels in Hankow has also begun to help itself to a certain extent. We hope to attack this question earnestly next year.

#### GENERAL.

Mr. Sowerby has been absent on leave. Mr. Ingle has also been absent for a short visit home, but is expected in the field by October 1st. Miss Dodson has been forced to leave us for a time, and Mrs. Starr and her two daughters sail in July. Three new workers have been appointed: Mr. F. C. Cooper, as teacher of science in St. John's College; Miss Lillis Crummer, who will probably be stationed at St. Mary's Hall, and Miss Lily F. Ward, who is coming out for the Jane Bohlen School in Wuchang. But we are still sorely in need of clergy. We must have a fuller response to the appeal for workers issued by the mission in March.

#### THE BISHOP'S OFFICIAL DUTIES.

Since my consecration in June, 1893, I have performed the following official work: Confirmations, 193, of which 46 in United States; services, 91; Holy Communion, 35; baptisms, 6, of which 2 in United States;

sermons and addresses, 80; corner-stones laid, 2; ordinations, 2; received candidate for Holy Orders, 1; licensed lay-readers, 4. In addition to the above I have lectured to the theological students and given much time to the translation of the new hymnal which Mr. Pott, Dr. Merrins and I are preparing; and since Mr. Ingle left I have been carrying on his work.

#### SUMMARY.

If we look back upon the work of the year we can see that much has been accomplished. There have been 237 baptisms and 147 persons confirmed; a new station has been opened, two Deacons ordained, new buildings have been erected at Kia-Ding, St. Peter's Hospital has been opened, St. John's College has been rebuilt, St. Luke's Hospital has been transferred to the mission by its trustees, a new hymnal is nearly finished, the mission magazine, the *Church in China*, has been established, the general meeting of the mission has been held, and the value of the mission property has been increased to the amount of \$36,700. These are landmarks which mean that much hard work has been done and that in spite of an insufficient number of workers we have made steady and in some places remarkable progress.

Looking back over the year, I thank God that we have been permitted to do this work for Him. We have been graciously spared from the riots and tumults of late years, neither has the plague come nigh our dwelling.

To the missionaries whose work it is my privilege to superintend I extend my thanks for the diligence and patience with which they have performed their duties, the spirit of unity that has characterized their endeavors, and the loyalty with which they have seconded my every attempt to promote the progress of the mission.

F. R. GRAVES,

Missionary Bishop of Shanghai.

### ANNOUNCEMENTS.

*Africa.*—The gratifying intelligence has been received that the Rev. M. P. K. Valentine has recovered his health, and that he was sailing on the first day of September from Hamburg, for his home near Cape Palmas, Liberia.

—Information has been received that the Rev. J. T. Gibson of Caldwell, Liberia,

was in the early summer granted a four months' leave of absence by his Bishop, that he might visit his mother in the West Indies, and to recover his health, which had been somewhat impaired.

—Mrs. M. R. Brierley arrived in England September 4th.

*China.*—Several months ago the Board of

Managers was informed that Miss Georgia E. Starr had handed in her resignation, to take effect upon the closing of the schools in July; her chief reason being that she considers herself not old enough "to undertake the missionary life." Miss Starr, accom-

panied by her mother and sister, sailed from Shanghai by the steamer "China" July 21st. They arrived at San Francisco August 18th and, after tarrying for a fortnight in California, reached New York September 7th.

## JAPAN.

### THE WAR BETWEEN JAPAN AND CHINA.

THE Rev. J. C. Ambler writes to the *Southern Churchman* from Kyu Karnizawa, under date of August 4th, as follows: "During the past six weeks the issues involving a war between China and Japan have been fast reaching a crisis, which culminated on the 18th inst. in a declaration of war against China by the Emperor of Japan. As this war must involve far-reaching questions in the history of the eastern question, I am sure you will pardon me if I state, for the benefit of your readers, in the briefest terms, what seems to have precipitated this war and what seem to be some likely results should victory eventuate for either side. To begin with, the situation of Corea on the map of Asia has rendered it for long centuries a bone of contention between China and Japan. Both of these countries for a long time claimed Corea as part of their dominions, and China still receives regular tribute from Corea. In 1876 France, Italy, the United States and Russia made treaties with Corea and acknowledged her as an independent kingdom, and China has also made an independent commercial treaty with Corea, indicating thereby her assent to at least a nominal autonomy. In 1882 the Empire of Japan entered into a stipulation with Corea by which it was agreed that Japan might at any time station troops in that country to protect her nationals residing there. In 1884 disturbances occurred in Corea, in which a Korean, Kim Ok-Kyun, recently assassinated, played a prominent part. At this time both China and Japan placed troops in Corea, and in 1885 a treaty was entered into between China and Japan that thereafter should either country send troops to Corea it must first notify the government of the other, and that after the disturbance all such troops of both countries should be simultaneously withdrawn.

"Under the recent Ming faction the misgovernment and extortion reached a climax,

as the length of service of a local official was reduced from three years to one, thus rendering the curse of official oppression more grievous, as the time of grasping spoils was shortened by two years. So rebellions broke out about two months ago and rapidly assumed alarming shape all over the kingdom. This was the signal for the Chinese representative to petition the Chinese Government for troops, and China responded to the appeal, at the same time notifying Japan. Japan also notified China and sent four or five thousand soldiers to Corea. It was then determined by Japan that internal reform must be inaugurated in Corea, and she asked the co-operation of China in the undertaking, but met with a brusque refusal, and a request to Japan to withdraw her troops. As Japan was committed to the reform movement this request was only responded to by an increased force sent to strengthen the Japanese situation in Corea.

"Mr. Otori, a man who figured conspicuously in the restoration of the Japanese Empire, fighting on the side of the Shogun, is now the minister to Corea. Upon China's refusal of co-operation this man was instructed to open negotiations directly with the Korean Government upon the subject of reforms. The Koreans simulated ready compliance with Mr. Otori's demand, and fifteen Korean statesmen were appointed to confer with him. These reforms were included under four separate headings—financial, educational, military and industrial—and after several conferences the Korean commissioners expressed satisfaction with the proposed policy, but upon being asked for a compliance stated in writing, they suddenly and very insolently abandoned the whole scheme, and various high officials known to favor reform were degraded summarily from office. It is generally supposed that the pretended compliance was a ruse resorted to while the Ming faction were awaiting the intervention of China.



"On the 19th inst. Mr. Otori sent an ultimatum to the Government of Corea, which was insultingly replied to. Thereupon Mr. Otori sought a direct interview with the Corean king, and gained admission to the palace in Seoul only by the rout of Corean soldiers who opposed his entrance. The King of Corea expressed himself in favor of reform, and the father of the king, a man of noted ability, was summoned to the palace under a Japanese military escort and set up as regent.

"Since that time the Japanese have sought to prevent the landing of more Chinese troops in Corea, as China has been the known supporter of the Ming faction, whose downfall occurred upon the installation of the regent, who appointed a new government in favor of reform. Recently there have been some land and sea fights, and a Chinese transport containing 1,500 Chinese troops bound for Corea has been sunk by Japanese men-of-war.

"This brief *resumé* of events to this date has been extracted from an editorial in the *Japan Mail* published in Yokohama. What will be the ultimate issue of events is involved in uncertainty; the general opinion seems to prevail that it greatly depends upon the enterprise shown by either country upon the sea. One feature in favor of Japan is that the national spirit has been thoroughly aroused, so that even in country places volunteer companies have been organized and are daily drilling. The old Samurai class seem to welcome the war as the native element from which they have been excluded since the abolition of feudalism, and they are taking out their old swords and exercising themselves in their now almost forgotten arts as swordsmen. War talk is heard everywhere and money is flowing into the national treasury as free-will offerings of the people. It is said that the government can get together fully 50,000,000 pounds sterling for the sinews of war, and that Japan can put 320,000 fighting men at any time into the field, ranging in age from twenty to thirty-two years. . . .

"What is the providential meaning of this war God only knows, but if it serves more and more to usher in the time when Christ shall put all things in subjection under Him, surely it would be worth what it costs, and for this consummation we should all devoutly pray."

#### PLANS FOR THE NEW ST. PAUL'S COLLEGE.

The Rev. Mr. Tyng writes as follows: "Mr. Gardiner has been working diligently and with excellent result, as it seems to me, on the plans for the new buildings. He proposes to put the dormitories in buildings separate from the class-rooms, making them of two low stories, seven and one-half feet high, with a basement below sunk one foot into the ground. This latter will contain dining-room, bath-rooms, etc., being used only for purposes for which the students will not need to remain long in them, and will lift the rooms in which they sleep and study well away from the ground, which is here damp and unhealthy. At the same time the height of the main wall from the ground will be only some twenty-five feet. This will be better and also more economical than my plan, on which our printed estimates were based, of putting the dormitories in the upper floor of a building which should contain class-rooms below. The dormitories, as Mr. Gardiner arranges them, we want to put up immediately, if possible, so that they may be ready for use by January 1st. We hope that the money contributed (upwards of \$7,000), with what can be got from the materials of the old building, will be sufficient for this purpose.

This will leave class-rooms, laboratories, library, etc., still to be provided for. The dormitory is to contain eighty students; but we may be able to use part of it for a time for temporary class-rooms.

"I find the college wall in excellent condition. The falling off in number of students, of which I spoke in a previous letter, is slight, and is mainly due to ill-health, induced chiefly by overwork, probably aggravated by the unhealthiness of the temporary quarters in which the students are living."

—The Rev. B. C. Haworth, of Japan, writes: "Every Japanese is enrolled at birth at the local temple. So long as he remains in the neighborhood of the family temple, it is almost impossible to get him to break the temple tie and join a Christian church. The membership of Christian churches is made up almost entirely of people who have come from other localities. In Osaka, for instance, it is a very rare thing to find a native of Osaka in any one of the churches."

# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

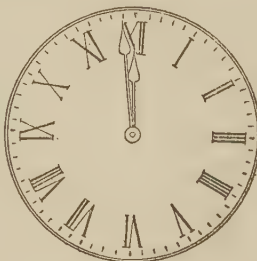
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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

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## INTERCESSION.

THE House of Bishops has been called to meet in New York city on Wednesday, October 17th, to elect a Bishop for Olympia, as successor to the late Bishop Paddock. The Missionary Council has been appointed to meet in Hartford, Connecticut, on Sunday, October 21st, and the three days following. In view of the great importance of these meetings the special preparation and guidance of the Holy Ghost should be earnestly invoked.

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## THE MEDICAL ARM OF THE SERVICE.

A PAMPHLET has lately been published by the American Board of Commissioners for Foreign Missions entitled "The Medical Arm of the Missionary Service." It consists of testimonies from the field concerning the place appropriately occupied by the medical work as a missionary agency. The testimonies are in the form of letters from fourteen missionary physicians of the board, most of them of prolonged experience in the service, written in reply to inquiries made by one of the secretaries. One of these testimonies is from Africa, two are from India, two from Japan, four from Turkey, and five from China.

letter by presenting testimony similar to that furnished in so many lands concerning the great efficiency of the medical missionary in opening new places of work. He says: "The position that medical work occupied in general missionary work twenty years ago in the Japan field and what could be accomplished by it was very different from what it now is. Then we could open up a new field by organizing a small dispensary, and in connection with it have a place for general missionary work; we could keep this point open for general missionary work by visiting it and holding a clinic there once every two or three weeks, while a clerical missionary could neither

Dr. Wallace Taylor, of Japan, begins his



open up a new place of work nor hold one after it was opened up. All the places of work the mission had at that time outside of the open ports were opened up and held in this way by medical work. This continued for some four or five years, till the prejudices of the people and their opposition to missionaries and their work gradually wore away with their increased intercourse with Europeans. After a time the clerical missionary could open up and hold a place of work without the aid of medical work. During these first few years the medical work was the main arm of the work outside of the open ports. Without it comparatively little would have been done. It was invaluable, and was so generally recognized over and above the relief it gave to the sick and needy. It was work that was at once appreciated and esteemed by the people generally. At the centres where it was carried on it fast broke down the prejudices and opposition to our religious teaching and opened the way for general evangelistic work."

#### MISSIONARY LITERATURE.

WHEN some Lecky, or Froude, or Buckle passes the literature of the nineteenth century under review, the missionary literature of the last half-century will indeed astonish him. I have been a steady reader for the first half of that period, and an omnivorous reader for the last twenty-five years. . . . There is no parallel to it in the literature of this century, and no precedent in the past centuries. No doubt, it is conducted on both sides of the Atlantic with ability. It consists no longer of goody-goody stories, or dry facts, but kaleidoscopic pictures of the manners and customs, the material and spiritual thoughts of all the non-Christian nations in the world. Such a disclosure of the mysteries of human life was never made before.—*Dr. R. N. Cust.*

#### UNNECESSARY DESPONDENCY.

MISSIONARIES should not be down-hearted if their labors are not crowned by immediate visible success. Nothing is more remarkable in missionary annals than the uncertainty of results. "I planted, Apollos watered, but God gave the increase." We read in the biographies of missionaries how in some cases a harvest suddenly sprang

up, and then all faded away. In other cases no harvest at all appeared in the lifetime of the laborious founder; but soon after his departure there has come a change, and his successor has entered into his labors. To few has it been conceded to do what is recorded on the tombstone of a missionary in one of the islands of Polynesia: "When he came there were no Christians; when he left there were no heathen." After all, if the missionary has preached the Gospel faithfully and intelligently, as far as he is concerned his work is done.

There is a streak of egoism underlying this despondency; if he recognized himself as only a cog-wheel in the great machine of evangelization, he would be satisfied that he had done his best, and no one can do more. Public opinion is, in every field of human life, unjust; certain men and women are unduly puffed up, while the silent laborer, faithful to the end, leaves no name behind him. What matters? His works will follow him.—*Dr. R. N. Cust.*

#### SURVIVALS IN WESTERN AFRICA.

A NEW book on Sierra Leone, by Bishop Ingham, of that diocese, has the following: "There is no reason whatever why English men and women should not do excellent work in this part of Africa. They must be content to recruit their energies in their own country from time to time; they will never successfully colonize or settle, but there is much that they can contribute towards the planting of 'peace and happiness, truth and righteousness, religion and piety' in regions where such principles are only beginning to be known. Such a work can be done and is being done. The only difficulty is that the laborers are so few; and so long as Sierra Leone is erroneously supposed to be a dark, dismal African swamp, and 'the white man's grave'; so long as good and excellent people, who will cheer a regiment going to Ashanti, put on a face of horror the moment they hear of any one, near akin to them, being appointed to labor in Sierra Leone; so long will it be impossible to persuade our best men and women to give to its native churches the helping hand they urgently require. Much has been said about the deaths that have occurred in Sierra Leone, but nothing has been said of the survivals. A careful list

of governors, officials, merchants, and missionaries who have weathered the climate would perhaps throw an improved light upon the situation. And it will certainly glorify God to believe and act more than we are prone to do on the belief, that 'in His hand are all the corners of the earth.' "

### NEGROES IN THE UNITED STATES.

In 1860 there were 4,441,880 Negroes in the United States; in 1890 there were 7,470,040. In 1860 there were practically no Negroes in school or college, but in 1892 there were 1,309,251 in the public schools, 11,835 in secondary or grammar schools, 8,396 in colleges and universities, 755 in theological seminaries, 426 in medical schools and 10,042 in normal schools, making a total of 1,340,705. There are, of purely Negro institutions, forty-seven grammar schools, twenty-five colleges, twenty-five schools of theology, five medical schools, fifty-two normal schools, five law schools, and thousands of public and private primary schools.

### JAPANESE AUDIENCES.

A NON-EPISCOPAL missionary in Japan writes as follows concerning the bearing of native congregations: "Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from everyone in the audience; and when he concludes, another low bow from everyone in the room says silently, 'I thank you.' After the address, another song, a prayer, and benediction, then what? A grabbing of hats and canes and overcoats, and a 'break' for the door? Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups."

### FRAGMENTS.

— An effort is being made in Chicago to gather in the masses for Sunday services by giving lectures in the various theatres on the life of Christ with stereopticon illustrations. The Brotherhood of St. Andrew

is getting out a special set of slides for this work.

— "He is never seen drunk now, and he never used to be sober," is the recent testimony of a missionary to the character of the King of Uganda.

— The Hindoos have been accustomed to reason thus: Education is good, just as milk is good; but milk given to a snake becomes venom—so education to a woman becomes poison.

— In China the missionary is the only real interpreter of western thought and progress. The mines, steamboats, and railways of China were projected by men trained in the mission schools.

— About thirteen years ago the Rev. Mr. Bjarnason was the only Icelandic pastor in this country. There are now nine pastors and thirteen congregations in connection with the Icelandic synod.

— One of the large native daily newspapers in northern Japan says: "Our forty millions to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

— *Central Africa* states that the late Captain Cameron, when asked how he had been able to prosecute a journey of 3,000 miles from Zanzibar to the Gambia without resorting to bloodshed, replied that he had ever kept in view the fact that the native was a fellow-man, and his expedition was a peaceful one. Treating the African with kindness and consideration, never arousing his jealousy, he had been able to traverse the whole breadth of Africa without resorting to violence.

— Prof. Max Müller, when asked his reasons for omitting so much from his edition of the sacred books of the East, replied that if he had translated the portions left out, as they exist in the originals, he would have been prosecuted for publishing improper literature. Yet he does not indicate in his work where portions of the original have been omitted, and his readers get far too favorable an impression of what these oriental books contain.



# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary*.

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## TO DIOCESAN OFFICERS.

THE October conference of the general and diocesan officers of the Woman's Auxiliary will be held in Hartford, during the Missionary Council, on Monday the 22d, at 2.30 P.M. Officers expecting to be present are asked to notify the Secretary as soon as possible.

JULIA C. EMERY, *Secretary*.

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## THE STUDY OF MISSIONS.

EACH year as we press the importance of an *intelligent* interest in Missions, we are glad to see that an increasing number of Branches of the Auxiliary are making the subject a matter of thoughtful and concerted study.

Following the example set in St. Louis and Indianapolis, classes were formed last season in Rochester, Omaha and St. Paul.

The secretary of the Nebraska Branch writes: "We have had a Missions class in Omaha during the winter months, with an average attendance of about forty. The object has been to awaken a more lively interest in our Missions, domestic and foreign, by study."

The *Minnesota Missionary* for April, 1894, contained the following notice:

"Mission study classes are becoming quite a feature of Auxiliary work this Lent. The mother branch of Christ Church, St. Paul, has set us the example. Their plan of study is: February 8th, 'A Churchwoman's Place in our Missions Work: a Study of the Woman's Auxiliary,' led by Mrs. Gilfillan; March 6th, 'Diocesan Missions,' Mrs. Mayo; April 8th, 'Our Missions in Japan,' Mrs. Farrington; May 1st, 'Our Mission Work among the Negroes at Home and Abroad.'

"One of our rectors writes: 'Knowledge at once of the need, the opportunity and the results of Missions is the true quickener of the missionary spirit.'

"Mission teas, quaintly catching the spirit and nomenclature of to-day, are meeting for careful papers and discussion of Missions, and tea as a solvent.

"Let us prepare for the coming Convention, by having classes for the study of Missions in many parishes."

In this connection we are glad to reprint from *Woman's Work for Woman* extracts from an excellent article, giving practical hints as to the preparation of a missionary paper, and hope that many members of the Auxiliary may profit by the very useful suggestions it contains.

## SOME PRACTICAL SUGGESTIONS FOR A WOMAN WRITING HER FIRST MISSIONARY PAPER.

The manner in which the invitation to write a missionary paper is received has a great deal to do with its success or failure. If it is accepted in a half-hearted, ungracious way, as if it were a great bore and you only accepted because you were ashamed to decline, you may rest assured that you will receive no enjoyment in writing your paper, and your hearers but little pleasure and profit in listening to it. So, begin by accepting the invitation to take a country or topic for a certain month with a gracious manner, and say you will do the best you can. It will be of as much help to the president of the society as to yourself.

Do not wait till a few days before the meeting to begin your paper, as so many do, but as soon as you reach home write down your topic, and begin to cast about in your mind what you would like to say and what books you can consult.

Enthusiasm is a requisite for success in any undertaking, and in writing a missionary paper it holds a first place. By using the following methods enthusiasm can be kindled.

*First.*—Have a commonplace-book in which to write any helpful thought you may get while talking with friends; or to copy a sentence or paragraph from a borrowed book or paper; or an illustration that flashes through your mind at a most unexpected time or place, and which, if not put down, is apt to be forgotten.

At ——'s you will find blank books which are just what you want. They cost only three cents, have thirty leaves, which give sixty blank pages. These are better than writing pads for notes, for being bound they are always in place and do not get torn or lost.

*Second.*—Have a large business envelope or an empty envelope box in which to put clippings from the newspapers relating to your country or topic. Take them from the daily and religious papers and select items of all kinds.

*Third.*—Have a mucilage bottle, for you will want to paste several short clippings upon a half sheet of paper, so that you may give a part of your information, in a convenient form, to some member of your society to read at the meeting.

*Fourth.*—Subscribe for as many missionary magazines as you can *possibly afford*; for in order to spread a tempting feast for your missionary meeting, you must study the magazines till your heart burns within you at what you learn of the missionaries, and how God is blessing His Word to the conversion of the heathen.

By this time you will find your enthusiasm glowing, and now you are ready to make the skeleton of your paper, dividing it into heads. Here you will find your commonplace-book and envelope of clippings and mucilage bottle and missionary magazines of the greatest help. Select carefully what you think of interest and value, and fill in your skeleton. It is probable that you will not be satisfied with the result; but put away your paper for a few days, then read it over and you will be able to make the needed alterations, culling out superfluous matter and changing the sentences until they run smoothly.

“But this takes so much time,” some one will say. Of course it does, but it is time well spent. It takes time to have a pretty gown made, but I have yet to know the woman who foregoes the gown because of the time spent upon it. It takes time and strength to go to an afternoon reception to meet a company of women, each one talking at the top of her lungs, trying to make herself heard above the confusion of voices and the inane tinkling of Tomaso's Mandolin Orchestra hidden behind a screen of palms and ferns; but the women all go! You are familiar with “Gray's Elegy Written in a Country Churchyard.” The English is so beautiful and the lines flow so naturally and smoothly that it seems as if it might have been written under the inspiration of the twi-



light hours of some lovely summer day, with the rural scene spread out before the poet's eyes. But it took Gray seven years to perfect this exquisite gem. He began it in 1742, revised it several times, and finished it in 1749. Even then, he did not give it to his publishers for two years. As a result of this patient labor his beautiful verses will live as long as the English language is spoken. Surely every woman will be willing to give hours and days in gathering material for a missionary paper, when she considers that she is writing about the Kingdom of Christ, which is an everlasting Kingdom.

Copy your paper neatly and have it ready several days before the meeting, and, when the day arrives, go to your society feeling you have a pleasant part to take in it. Read your paper in your cheeriest voice and most animated manner, as if you enjoyed it, and you will, I promise you, and your hearers will enjoy it, too.

It is needless to add that members of a missionary class should subscribe to the SPIRIT OF MISSIONS, THE YOUNG CHRISTIAN SOLDIER, *Church Mission News* and the *Round Robins* of the Junior Auxiliary Publishing Company; call upon the Mission Rooms for reports, leaflets and books from the Missionary Library, and make use of such helps as the Church Almanac, the Atlas, the Gazetteer and Encyclopædia, and the public and private libraries that our cities and towns offer to the student.

## ALASKA.

### NEWS BY THE WAY.

MR. CHAPMAN writes from Ounalaska, June 19th:

"All our experiences and all reports turn out well as we advance. The friends here are well, and their school work going on successfully. We are all well, and having made a truce with sea-sickness, we are enjoying ourselves. Mr Edson sailed the day before we left San Francisco, and we have not yet heard from him. The ladies in San Francisco and Oakland gave us a kind reception, and at St. Peter's we had a farewell service, the Bishop present, and delivering an address. We had a valued opportunity of meeting many friends of missions in San Francisco.

"We had some good gifts of clothing, etc. A good many 'specials' came in after we left New York, and I was able to purchase a good equipment for the school and hospital. A fine range and cooking utensils, half a dozen iron bedsteads, with woven iron mattresses and excelsior mattresses, a dozen dining-room chairs for the school, and for the hospital a complete line of drugs and medicines, instruments not a few, and especially eye instruments, and I suppose I may say in general, everything that we really need at present, are included in the purchases. I am sure that our friends who have so generously helped us will be glad

to know that our wants have been so fully satisfied.

"We have reason to thank God and take courage. From every side come reports of advance in this northern part of Alaska. Many changes are taking place, and mainly in the direction of better social conditions. For one thing, several entire families are going to the mines on the Yukon this year, a new movement. Two commercial companies are now in the field of the Yukon Valley, but the changes from this source have not developed as yet; only it must naturally result in increased facilities and improvement of service.

"I think our party are enjoying the few days which we have to pass at Ounalaska very thoroughly. It is a rest after the long sea voyage, and then the town itself is very interesting. It is novel, and there is a good deal going on. Besides this, as missionaries, we are interested in the work which is being done by Mr. and Mrs. Tuck. It is refreshing to go into the school and see the heartiness with which everything is done, and to have the friendly welcome.

"But our thoughts go back as well, and we are kept in good heart by the memory of all the kindness and the blessed experiences of the past year.

"We all send our love to our many known and unknown friends."

## ALASKA AND AFRICA.

TIDINGS FROM OUR THANK-OFFERING  
MISSIONARIES.

We are sure that all who united in the Thank-offering of the Woman's Auxiliary which gave to the mission field last year three new workers, will be glad to hear from two of them thus early in the new missionary season.

From St. Michael, Alaska, Miss Sabine writes, on July 17th:

"I suppose you know from Mr. Chapman's letters why we are detained here so much longer than we expected. We had to leave the *Bertha* after we had been lying at anchor a week, waiting to be transferred to the river steamer; then we had to come ashore, and in some way find an abiding-place. The whole country here is odd. There is one public dining-room in the Company building. The employees eat at the first table, the traders at the second, the missionaries at the third, and the agents and the bride of one at the fourth. The cook is a Chinaman, and the 'table maid' an Eskimo in flannel shirt, suspenders, blue jean trousers and long deerskin boots. We had a room cleared out for us, opposite, and in it we put up three iron beds belonging to our mission freight, with two of our own chairs, a stove and the etceteras, and we are very comfortable, in picnic style. Mr. Chapman and Mr. Prevost sleep on deer-skins laid over two more iron beds among the boxes in our division of the warehouses, and we all use our room for sitting-room and for chapel on Sunday.

"Every morning after prayers Mr. Chapman gives us a lesson in 'Ingilik,' and then we write or read or watch the unloading of the lighters, or go after flowers. Lunch is followed by the same kind of occupation, and after dinner, at seven, we chat or play games such as 'jack straws,' and yet go to bed in broad daylight, at about ten o'clock. We have fallen into this routine, and, indeed, there is nothing else to do here, except now and then have an afternoon tea with the agent's bride, who came up with us on the *Bertha*. We are happy and busy, and the days are much shorter than any since we left San Francisco, only we shall be glad to get to Anvik, and get settled and ready to work. I like to hear Mr. Chapman and Mr. Prevost talk and plan

things over for the future, and I do hope next year will bring more workers to build upon the good strong foundations that have been laid. We have a small half-breed in our charge. Mr. Prevost has had the care of him for two years, and now he has transferred him to Mr. Chapman till his return. His name is Arthur, or 'King Arthur,' and he is a mite, seven years old, about the size of a four-year-old child, and he is comical. Dr. Glenton has taken him especially under her wing. There are two or three other boys going up with us, I think, though I am not sure.

"It was so good on Sunday to have services again. For the last two we have had them in our room, and enjoyed them as much as any in 'the great congregation.' My father told me we would go back to Apostolic times and have the 'Church in Mr. Chapman's house'; and this is literally so. Both mornings we have had Communion first and then the Morning Service for whosoever would come, and have had a congregation of sixteen, using beds and borrowed chairs for pews. Then Evening Service after dinner, and quite a 'sing' afterwards. Mr. Chapman says it makes quite a difference to him from the old days.

"The flowers here are a constant delight. We have, so far, found thirty-four different kinds, and the colors are so delicate and lovely, and almost all are new to me. We have no facilities for pressing, but try to keep them enough to send in letters, so that our friends will see we are not in perpetual ice. The swallows that build about the Company buildings are lovely; their wings and backs are changeable green and blue in the sunshine, and their vests are either a buff or a reddish brown. There are many of them always flashing about, and just now the nests are full of young ones, or at least just fledged.

"The prayers of our many friends have been answered by our preservation in both seen and unseen dangers, and in giving us health, and in helping us in many, many ways in which we can plainly see His loving hand."

On the same day that Miss Sabine was writing from St. Michael, from a very different scene and region, Miss Woodruff



writes, in a letter dated July 17th, 1894: "I am glad to inform you of my safe arrival here on Sunday, the 15th. The *Dahomey* passed Cape Palmas during Saturday night, and we were forty miles below, in sight of Cavalla, before the Captain noticed it. He rarely comes here, and does not seem to know this part of the coast very well. I might have landed early on Sunday morning if this mistake had not been made. As it was, it was a little after noon when I went ashore. The Cape Palmas people were not looking for me, as they saw the steamer coming up from the wrong direction, and supposed it a homebound vessel. I went ashore in the ship's boat, with my furniture and other goods, and landed safely, though there was quite a swell on the sea, and at first it would have been rather alarming, if I had not known how skilful the natives are in the water. It was a long row, too, as the ship anchored, I think between two and three miles from the coast. I was welcomed very kindly at the school, and in the afternoon received a kind note from the Bishop, telling me they had arranged to send the mission boat for me, but did not know of my arrival until I was on shore. He called yesterday, to welcome me to Cape Palmas. I was very much occupied yesterday in arranging my affairs and making a corner for myself in this new African home. The view of the ocean is fine, though the coast is wild and rocky, the white foam always beating against the long reef which stretches out into the sea. I enjoy the sound of the waves, too, from the distance, though very thankful to be on land again.

"The voyage from England to Canary gave us no reason to complain, as we had most delightful weather. There were no severe storms during the whole voyage, but at Bathurst and Sierre Leone it was intensely hot, and, after that, more wearisome.

"There are very few children in the school here now, most of them being away for a vacation for the first time in two or three years. It happens very conveniently for me, as it gives me a little time to become accustomed to the place, and to arrange my own affairs."

"July 21st. I have been here nearly a week, and have had time to look about a good deal. The house needs repairs. A new roof has been provided for, I believe, but the verandas are out of order, and new roofing would improve them very much, and perhaps the floors can be mended to last for a while. The floors in the house are generally very good.

"I have met a number of the Cape Palmas people, and find very good, kind people among them. I can see that this school has been an influence for good and that there must have been some remarkable people here in the early days of the mission. I went on Wednesday to see Mrs. Dennis, who has had charge of the school for some time. She has not been very well lately, and could not get to see me. She seems very much in earnest, and I hope she will not feel obliged to give up her work in the school, though she is not strong. There will be work enough for both of us. There are some Liberian girls in the school, and about sixty heathen girls, or rather girls from heathen towns. I have met several people here who were with us at Beulah, among them Nathaniel Valentine, who, when a boy of about twelve, was with us for a few months. He is now a young man of about nineteen. He is the son of the Rev. M. Valentine, and is in the school at Cuttington, but here now for a vacation. He talks of studying for the Ministry. I was glad to see him, and to find him so improved and intelligent."

### A SUGGESTION FOR THE UNITED OFFERING.

FROM A CLERGYMAN.

THE Brotherhood of St. Andrew, as the result of their self-denial for one week, have sent a missionary to Japan. They are but ten thousand. The Woman's Auxiliary

numbers many thousands. If they could be induced to adopt the same plan, might it not bring a handsome sum for the general offering, by which it is sought to endow a missionary episcopate in 1895?

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS

### OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from August 1st, to September 1st, 1894.

\* Lenten and Easter Offering.

#### ALABAMA—\$23.75

Carlenville—St Paul's, Domestic.....	13 75
Faunsdale—"A Churchwoman," Domestic and Foreign.....	10 00

#### ALBANY—\$62.99

Claverack—Trinity Church, General.....	11 27
Cooperstown—Christ Church, Domestic, \$15; Foreign, \$15.....	30 00
Hudson—All Saints', General.....	9 35
Ilion—St. Augustine's, Domestic and Foreign.....	5 37
Mechanicsville—C. A. Bailey, toward repairs on building in Japan.....	5 00
Morristown—Box No. 18,211, "M. S. and M. E. H.," General.....	2 00

#### CALIFORNIA—\$135.69

Berkeley—St. Mark's, Sp. for Rev. Mr. Chapman, Alaska.....	1 00
Los Angeles—St. Paul's, Sp. for Rev. Mr. Chapman, Alaska.....	10 00
Mite Chest No. 78,151, General.....	70
Oakland—St. John's, Sp. for Rev. Mr. Chapman, Alaska.....	5 50
Wo. Aux., Sp. for Rev. Mr. Chapman, Alaska, \$5; Sp. for Organ, Miss Sabine, Alaska, \$6.50.....	11 55
Manzana—Manzana Colony, General.....	6 50
Pasadena—All Saints' S.S., * General.....	53 48
Santa Barbara—Trinity Church, Jr. Aux., Sp. for Rev. Mr. Chapman, Alaska.....	3 36
San Diego—St. Paul's, Sp. for Rev. Mr. Chapman, Alaska.....	5 00
San Jose—Trinity Church, Domestic.....	25 00
San Francisco—St. Peter's, Sp. for Rev. Mr. Chapman, Alaska.....	4 60
Wo. Aux., Sp. for Organ, Miss Sabine, Alaska.....	5 00
Two Aux. Sisters, Sp. for organ for Miss Sabine, Alaska.....	4 00

#### CENTRAL NEW YORK—\$225.00

New Berlin—H. O. Moss and wife, Domestic, \$37.50; Foreign, \$37.50; Indian, \$7.50; Colored, \$37.50; Mexico, \$25.....	175 00
Utica—Branch Wo. Aux., Sp. for Mrs. Brierley, Africa.....	50 00

#### CENTRAL PENNSYLVANIA—\$176.93

Bethlehem—Trinity Church, General.....	26 25
Harrisburg—"B.," General, \$5; for rebuilding buildings, Japan, \$5.....	10 00
Jonestown—St. Mark's, Domestic.....	3 43

Minersville—St. Paul's, Wo. Aux., General	17 25
South Bethlehem—The Bishopthorpe Missionary Society for support of Miss Wakagana for two years.....	120 00

#### CHICAGO—\$61.00

Chicago (Edgewater)—Atonement, Mrs. N., Domestic and Foreign.....	5 00
St. James', Domestic, \$10; Foreign, \$5.....	15 00
Elmhurst—Mite Chest 65, General.....	80 00
Hinsdale—Branch Wo. Aux., Sp. for Rev. Mr. Mann's deaf mute work.....	10 00
Oak Park—Jane S. Hall, Foreign.....	1 00

#### CONNECTICUT—\$620.31

Ansonia—Christ Church*.....	6 00
Bantam—St. Paul's*.....	3 28
Bethel*.....	40
Bethlehem—Christ Church*.....	1 00
Birmingham—St. James*.....	5 00
Bridgeport—Christ Church*.....	10 37
Brooklyn—Trinity Church*.....	10 50
Canaan—Christ Church*.....	2 25
Cheshire—St. Peter's*.....	1 00
Collinsville*.....	1 00
Danielsonville—St. Alban's*.....	60
Fairfield*.....	7 75
Fairfield Archdeaconry—Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
Greenwich—Christ Church*.....	2 00
Christ Church, Junior Aux., Wo. Aux. Thank Offering, China, \$1.67; Alaska, \$1.67; Africa, \$1.66.....	5 00
Groton—Seabury Memorial*.....	2 00
Hartford—Christ Church*.....	2 23
Trinity Church*.....	11 78
Hartford Archdeaconry—Junior Aux., Wo. Aux., Thank Offering, Alaska, \$1.67; China, \$1.67; Africa, \$1.66.....	5 00
Hamden—Grace S.S., * General.....	5 00
Hazardville*.....	5 45
Lime Rock—Trinity Church*.....	5 00
Litchfield Archdeaconry—Junior Wo. Aux., Thank Offering, Alaska, \$1.67; China, \$1.67; Africa, \$1.66.....	5 00
Meriden—St. Andrew's*.....	25 00
Middlesex Archdeaconry—Wo. Aux., Sp.	

\*Connecticut Branch Junior Aux., Trinity Offering for 1894, Seabury Memorial, Sp. for work for the Colored race, half in South Carolina under Archdeacon Joyner, and half in Africa, under Bishop Ferguson (of which \$16.78 is specified for work in the Vey Territory for the benefit of Prince Massaquoi's people).



for Domestic Contingent Fund.....	3 00	Wicomico Co. (Salisbury)—St. Peter's S. S., Domestic.....	12 00
Milton—Trinity Church*.....	72	<b>FLORIDA—\$31.53</b>	
New Haven—All Saints' Junior Aux., Sp. for Rev. Mr. Partridge, China.....	3 00	Crescent City—Church of the Holy Comforter S. S.* through Wo. Aux., General	21 53
Christ Church*.....	2 80	Jacksonville—St. John's, Bishop Weed Society, Sp. for Miss MacRae for work in Hankow, China.....	10 00
Church of the Good Shepherd*.....	1 79	<b>FOND DU LAC—\$50.00</b>	
St. Thomas*.....	5 00	A Thank Offering, Sp. for St. Paul's College Building Fund, Tokyo, Japan.....	50 00
Trinity Chapel S. S., Sp. for Bishop Wells, Spokane.....	32 22	<b>GEORGIA—\$12.50</b>	
Mrs. J. B. Robertson, Domestic.....	100 00	Albany—Miss S. M. Dupont, General.....	40
E. E. Baldwin for earthquake damage, Tokyo, Japan.....	10 00	Cave Spring—Church of the Good Shepherd, Domestic, \$1.02; Foreign, \$1.08....	2 10
Rev. W. E. Vibbert, Colored.....	10 00	Macon—Christ Church, General.....	10 00
New Haven Archdeaconry—Junior Aux., Wo. Aux., Thank Offering, Alaska, \$1.67; Africa, \$1.67; China, \$1.66.....	5 00	<b>INDIANA—\$16.00</b>	
Newington*.....	20	Goshen—St. James', General.....	15 00
New London—St. James*.....	60	Richmond—"M. A. F.," Sp. for St. Paul's College Building Fund, Tokyo, Japan..	1 00
New London Archdeaconry—Wo. Aux., Sp. for Domestic Contingent Fund, \$3; Junior Aux., Wo. Aux. Thank Offering, China, 50 cts.; Africa, 50 cts.; Alaska, 50 cts.....	4 50	<b>IOWA—\$34.55</b>	
New Milford—All Saints*.....	1 04	Anamosa—St. Mark's S. S.,* General.....	5 00
St. John's*.....	3 00	Des Moines—Rev. A. C. Stilson, General....	10 00
St. John's, Domestic.....	50 93	Emmetsburg—Trinity Church, General.....	4 55
Newtown—Trinity Church*.....	3 42	Vail—St. John's, Foreign, \$5; Sp. for repairs to mission buildings, Japan, \$10....	15 00
Northfield*.....	43	<b>KANSAS—\$62.30</b>	
Northford*.....	1 00	Junction City—Church Covenant S. S.,* General.....	50 00
Norwalk—Grace*.....	6 38	Leavenworth—St. Paul's, Junior Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	12 30
Grace S.S., Sp. for Rev. Mr. Partridge towards Bishop Williams Hall, China, \$10; Junior Aux., Wo. Aux., Thank Offering, Alaska, \$5; China, \$5; Africa, \$5.....	25 00	<b>KENTUCKY—\$5.00</b>	
"E.," General.....	2 00	Hopkinsville—Grace, St. Andrew's Brotherhood, General.....	5 00
Norwich—Christ Church, Wo. Aux., General.....	10 00	<b>LONG ISLAND—\$1,003.06</b>	
Trinity Church*.....	6 33	Brooklyn—St. Ann's, Domestic.....	436 45
Poquetannock*.....	1 00	"E. B. G." through Wo. Aux., Foreign..	5 00
Ridgefield—St. Stephen's S. S.,* Domestic.	30 00	"Elizabeth" through Church Mission News, Sp. for Mrs. Graves, for Mrs. Sowerby's Chinese babies.....	2 00
Riverton—Theo. Wachter, Colored.....	10 00	Cedarhurst—Mrs. John H. Clark, Domestic	80 00
Roadbury—Christ Church*.....	31	Far Rockaway—St. John's, General.....	162 34
Southington—St. Paul's*.....	50	Garden City—Cathedral of Incarnation, China, \$8.59; Japan, \$8.59.....	17 18
South Norwalk—Trinity Church*.....	1 00	Great Neck—Hon. John A. King, Sp. for repairs to mission buildings, Japan.....	100 00
Trinity Church, Junior Branch Wo. Aux., Sp. for Reno scholarship.....	12 00	Jamaica—Grace, Systematic Offering Plan, General.....	57 96
Stamford—St. John's*.....	16 27	Long Island City—"Anonymous," Sp. for repairs to mission buildings, Japan.....	2 00
Stonington—Calvary, Colored.....	3 00	Manhasset—Christ Church, \$12.65; S. S., \$53.85; General.....	46 50
Thomaston—Trinity Church*.....	2 50	Merrick—"Anonymous," Sp. for Bishop F. R. Graves, The Platte, \$5; General, \$10.	15 00
Thomsonville*.....	2 05	Rockaway—Trinity Church, Domestic.....	51 63
Torrington*.....	2 50	Smithtown—St. James', Domestic.....	27 00
Tracy—A. Y. N., Domestic and Foreign, \$5; Sp. for Bishop Leonard for chapel for the Uncompahgre, Nevada and Utah, \$2; Sp. for Rev. E. S. Joyner, South Carolina, \$1.....	8 00	<b>LOUISIANA—\$166.40</b>	
Warehouse Point—St. John's*.....	1 69	Clinton—St. Andrew's S. S.,* General.....	5 00
Waterbury—In Memoriam, General.....	4 00	New Orleans—Annunciation, C. M. Pritchard Memorial, through Wo. Aux., for Miss Sutton's salary, Japan.....	3 00
Trinity Church*.....	2 03	Christ Church, C. M. Pritchard Memorial, through Wo. Aux., for Miss Sutton's salary, Japan.....	50 55
Washington*.....	1 50	Trinity Church, C. M. Pritchard Memorial, through Wo. Aux., for Miss Sutton's salary, Japan.....	7 85
Wallingford—Rev. J. L. Scott, General....	10 00	Mrs. T. G. Richardson, General.....	100 00
West Hartford—St. James*.....	7 00	<b>MAINE—\$17.34</b>	
Westport—Holy Trinity Church*.....	5 03	Augusta—St. Mark's, Domestic.....	3 82
Holy Trinity Church, Junior Aux., Wo. Aux., Thank Offering, Africa, \$1.67; China, \$1.67; Alaska, \$1.66.....	5 00	Brunswick—St. Paul's, General.....	12 52
Wethersfield—Trinity Church*.....	7 64	York Harbor—"Anonymous," General....	1 00
Withersfield—Trinity Church, General....	1 00		
Wilton*.....	75		
St. Matthew's S. S.,* Colored, \$1.50; General, \$15.50.....	17 00		
Windsor—Grace*.....	3 15		
Grace, Domestic.....	21 00		
Winsted—St. James*.....	3 20		
Woodbury—St. Paul's*.....	2 25		
Yalesville—"H. R. N.," General.....	10 00		
Miscellaneous—A Churchman, General....	10 00		
"Anonymous," Foreign.....	5 00		
<b>DELAWARE—\$54.60</b>			
Christiana Hundred—Christ Church S.S., General, \$34.60; Sp. for dispensary, Tokyo, Japan, \$15.....	49 60		
New Castle—A Churchwoman, Domestic....	5 00		
<b>EASTON—\$15.75</b>			
Cecil Co. (Elkton)—Trinity Church, General (Snow Hill)—All Hallows', Wo. Aux., Indian, \$1; Mexico, \$1.....	1 75		
	2 00		

## MARYLAND—\$601.66

<i>Baltimore</i> —Emmanuel Church, Mothers' Meeting, through Wo. Aux., Sp. for Mrs. Graves, for Mrs. Sowerby's Chinese babies.....	5 00
St. Paul's, Domestic, \$140; Colored, \$20; Foreign, \$20; Indian, \$20.....	200 00
Mr. James S. Rogers, General.....	25 00
<i>Baltimore Co. (Mt. Washington)</i> —St. John's, Colored.....	20 50
( <i>Towson</i> )—Trinity Church S. S., \$10.60; *\$100 for "Dr. Hoff" scholarship, South Dakota.....	110 60
<i>Washington (D. C.)</i> —St. John's, "A Member," General.....	1 00
St. Paul's, Sp. for Alaska.....	29 51
King's Daughters, Sp. for Rev. J. W. Chapman, Alaska.....	43 00
Mrs. M. Williams, Sp. for blankets, Alaska "A Churchwoman," General.....	14 00
"A Friend," General.....	100 00
<i>Frederick Co. (Frederick)</i> —All Saints', Miss E. Fowler, Sp. for Rev. J. A. Ingles, Hankow, China.....	1 00
5 00	
<i>Hartford Co. (Perryman)</i> —St. George's, General.....	5 00
<i>Howard and Ann Arundel Co. (Dorsey)</i> —Trinity Church, Foreign, \$12.05; "A Friend," China, \$15; Mexico, \$10.....	37 05
<i>Prince George Co. (Bladensburg)</i> —Mr. B. O. Lowndes, General.....	3 00
<i>Washington Co. (Hagerstown)</i> —St. John's, General.....	2 00

## MASSACHUSETTS—\$1,695.42

<i>Amherst</i> —Grace, Foreign, \$16.50; Indian, \$16.50.....	33 00
<i>Belmont</i> —All Saints', General.....	1 65
<i>Boston</i> —Emmanuel Church, Wo. Aux., Sp. for Rev. W. S. Barrows for farm at Micadale, North Carolina.....	30 16
( <i>Roxbury</i> )—St. James', Wo. Aux., "A Member," General.....	5 00
( <i>Highlands</i> )—St. John's S. S., "Manton Eastburn" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Domestic, \$50.....	110 00
St. Paul's, Mrs. Wm. Appleton, General.....	1,000 00
St. Stephen's S. S., * General.....	40 24
Trinity Church, Wo. Aux., "A Member," for "Christian Renton Loring" (In Memoriam) scholarship, St. Mary's Hall, Shanghai, China, \$50; "A Member," Sp. for Mrs. Brierley's Traveller's Rest, Cape Mount, Africa, \$15.....	65 00
Church of the Messiah, "A Member," Domestic, \$5; Foreign, \$5.....	10 00
George H. S. Driver, for repairs to mission building in Japan.....	2 00
( <i>Mattapan</i> )—Church of the Holy Spirit, General.....	25 00
<i>Cambridge</i> —St. James', Rev. Edward Abbott, General, \$5; for repairs to mission building in Japan; \$5; Mrs. Edward Abbott, for repairs to mission building in Japan, \$25; Mrs. Wm. Collins, for repairs to mission building in Japan, \$2; Wo. Aux., Sp. for Rev. W. S. Barrows, for farm at Micadale, North Carolina, \$5; Sp. for insurance dues of Rev. T. S. Tyng, Japan, \$12.50; "A Member," for "Mary Tyng" scholarship, St. Paul's School, Tokyo, Japan, \$45.....	104 50
St. Peter's, Domestic.....	2 00
Mrs. Abbott, Sp. for Rev. J. W. Chapman, Alaska.....	10 00
C. Donlon Tower, Colored.....	6 00
<i>Cambridgeport</i> —Mrs. W. Collins, General.....	14 00
<i>Great Barrington</i> —St. James', Foreign.....	22 58
<i>Lenox</i> —Mrs. Lindsay Fairfax, Foreign.....	5 00
<i>Lowell</i> —E. M. Edson, contents of Mite Chest, Japan.....	8 00
<i>Marlborough</i> —Holy Trinity Church, Wo. Aux., Sp. for Mrs. Brierley's Traveller's Rest, Cape Mount, Africa.....	5 00
<i>Medford</i> —Grace, Wo. Aux., Sp. for Mrs. Brierley's Traveller's Rest, Cape Mount, Africa.....	4 00

<i>Springfield</i> —Christ Church, Wo. Aux., "A Member," General.....	25 00
<i>Stockbridge</i> —St. Paul's, Foreign, \$50; Colored, \$71.75.....	121 75
<i>Taunton</i> —St. Thomas', Wo. Aux., Sp. for Mrs. Brierley's Traveller's Rest, Cape Mount, Africa.....	1 00
<i>Wareham (East)</i> —Mrs. Sarah E. Douglas, General.....	10 00
<i>Watertown</i> —Church of the Good Shepherd (of which S. S., \$2.13), Domestic and Foreign.....	9 24
Wo. Aux., "Anna," Sp. for "Cornelia W. Bigelow" scholarship, St. John's School, Cape Mount, Africa.....	25 00

## MICHIGAN—\$772.40

<i>Deckerville</i> —St. Mary's Mite Chest, General.....	80
<i>Detroit</i> —St. James', Colored.....	8 50
"Anonymous," General.....	50 00
Mrs. H. P. Baldwin, General.....	100 00
H. C. Parke, towards the deficiency of 1892-93.....	500 00
<i>Flint</i> —Estate of James B. Walker, General.....	6 00
<i>Owasso</i> —Christ Church, "A Communicant," General.....	10 00
<i>Ubley</i> —"Mite Chest," General.....	1 10
Branch of the Junior Aux., Oklahoma and Indian Territory, \$10; Spokane, \$6; Western Colorado, \$5; Southern Florida, \$5; North Dakota, \$10; Sp. for "Ann Arbor," in Mrs. Pott's Orphanage, China, \$10; Thank Offering, Alaska, \$25; China, \$25.....	96 00

## MILWAUKEE—\$18.32

<i>Alderley</i> —St. Paul's S. S., * General, \$9.88; Indian, 92 cts.; Colored, \$62 cts.....	11 42
<i>Pine Lake</i> —Holy Innocents' Mission, Sp. for Bishop McKim.....	3 16
<i>West Bend</i> —St. James' Mission, Domestic.....	3 75

## MINNESOTA—\$14.88

<i>Mantorville</i> —St. John's S. S., * General, (additional).....	1 67
<i>Reno</i> —Zion Church, General.....	2 21
<i>St. Paul</i> —St. Paul's, Sp. for Rev. J. W. Chapman, Alaska.....	11 00

## MISSOURI—\$40.00

<i>St. Louis</i> —Christ Church Cathedral, General.....	15 00
Bishop Tuttle, Missouri, General.....	25 00

## NEBRASKA—\$22.70

<i>Harvard</i> —St. John's S. S., * General.....	2 70
Branch of the Wo. Aux., Sp. for Miss MacRae for her medical work, Hankow, China.....	20 00

## NEWARK—\$70.04

<i>Jersey City</i> —James A. Alexander, General.....	20 00
( <i>Heights</i> )—Mrs. A. Bucklin, Colored.....	1 00
<i>Newark</i> —Miss F. Carter, General.....	5 00
S. S. Tiffany, Sp. at the discretion of the General Secretary.....	25 00
<i>Orange (East)</i> —St. Paul's S. S., * Sarah L. Payson, General.....	2 04
( <i>South</i> )—Holy Communion, General.....	5 00
<i>Orange Valley</i> —All Saints' Mite Box, 35,588, General.....	12 00

## NEW HAMPSHIRE—\$121.10

<i>Berlin Falls</i> —St. Barnabas', General, \$60; S. S.—Domestic, \$1.30.....	61 30
<i>Keene</i> —Rev. Edw. A. Renouf, Sp. for repairs on mission building in Japan.....	10 00
<i>Laconia</i> —St. James' Mission, General.....	20 00
<i>Portsmouth</i> —St. John's, Sp. for repairing mission building in Japan.....	8 00
<i>Wolfboro Junction</i> —St. John Baptist, Domestic and Foreign.....	19 30
Branch of Wo. Aux., General.....	2 50



## NEW JERSEY—\$197.61

Avon—Miss Sabina W. Watts, through Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	1 00
Baskingridge—St. Mark's, General.....	6 07
Camden—St. Paul's, "E. R. S.," General, \$25; Sp. for rebuilding of St. Paul's College, Tokyo, Japan, \$25; "C.," Sp. for repairing mission building in Japan, \$5.....	55 00
Elizabeth—Mrs. John Chetwood, General..	1 00
Haddonfield—Grace, Domestic, \$8; Foreign, \$8; S. S., * General, \$10.....	26 00
Moorestown—Trinity Church, "A Member," Sp. for "Trinity Memorial" scholarship, St. Elizabeth School, South Dakota.....	60 00
New Brunswick—St. John Evangelist, General.....	23 54
"Thank Offering," General.....	5 00
Plainfield—Holy Cross, through Wo. Aux., Sp. for St. Paul's School Building Fund, Tokyo, Japan.....	10 00
South Amboy—Christ Church, General.....	10 00

## NEW YORK—\$2,992.04

Bedford—St. Matthew's, through Wo. Aux., for Miss Aldrich's salary, Japan.....	14 50
East Chester—St. Paul's, Domestic.....	15 22
Irvington—St. Barnabas' through Wo. Aux., for Miss Aldrich's salary, Japan.....	14 60
Mamaroneck—St. Thomas', Wo. Aux., Sp. for Rev. E. N. Joyner's work, South Carolina.....	25 00
Marlboro—Christ Church S. S., * Domestic, \$6; Indian, \$6.11; Colored, \$6; Foreign, \$6.....	24 11
Mount Vernon—Ascension, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan.....	11 00
New Brighton—Mrs. Maria B. Ketching, General.....	5 00
Newburgh—St. George's, Wo. Aux., General.....	14 88
New Castle—St. Mark's S. S., through Wo. Aux., Sp. for Miss Aldrich's salary, Japan.....	19 27
New York—Annunciation, per Miss J. Wisner, Sp. for Hospital supplies, Alaska.....	150 00
Calvary Church, General, \$70; Niobrara League towards support of teacher of St. John's School, South Dakota, \$55.....	125 00
Heavenly Rest, two Missionary Pockets, General.....	1 75
St. Luke's, "M. E. B.," General.....	25 00
St. Michael's, Wo. Aux., Foreign, \$1; General, \$3.50.....	4 50
St. Thomas', "I. H.," Mexico, \$10; General, \$450.....	500 00
Transfiguration, Sp. for Bishop McKim, Osaka, Japan.....	10 00
Trinity Church, Domestic, \$58.25; Foreign, \$83.82.....	142 10
Church Missions House Chapel, Missionary Meeting for Japan.....	8 08
Mrs. Julia Merritt and "A Lady," Domestic.....	450 00
"M. C. S.," Domestic, \$100; Foreign, \$100; Sp. for "Charlotte" scholarship, St. Elizabeth School, South Dakota, \$60.....	260 00
"M. M. C.," Sp. for Mr. Ellis, Layton, Utah, \$25; Sp. for Chinese baby, \$40; (of which M. C. \$20).....	65 00
Miss M. M. Collins, Sp. for "Dr. A. T. Twing" scholarship, St. Mary's School, South Dakota, \$60; towards rebuilding of school, Japan, \$50.....	110 00
"A Thankful Heart," Japan, \$16.50; China, \$16.50.....	33 00
Mrs. S. Lawrence, \$10; Mrs. James R. Swords, \$10; Miss P. C. Swords, \$5; Domestic.....	25 00
Family Offering, General.....	19 00
J. E. Roberts, Foreign.....	10 00
"D.," Colored, \$3; General, \$6.....	9 00
"L. K. L." (In Memoriam), General.....	5 00
Nyack—Grace, \$10; Margary's Box, \$5.50; for repairing mission building, Japan.....	15 50
Pearl River—Helen M. Mackenzie, General.....	1 00

Peekskill—St. Peter's, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan...	15 00
Pelhamville—Church of the Redeemer, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan.....	10 00
Poughkeepsie—Church of the Holy Comforter, "A. B. C.," Sp. for Bishop Wells, Spokane.....	3 00
"H.," General.....	2 00
Red Hook—Christ Church S. S., * General..	25 00
Rye—Christ Church, through Wo. Aux., Sp. for "Hope" scholarship, High School, Cuttington, Africa, \$40; "Arthur Lathrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	80 00
"E. S. D. B.," thro' Miss H. M. Schwab, Sp. for support of "Constance," St. Mary's Orphanage, China.....	30 00
Scarsdale—St. James the Less, Domestic, \$1; General, \$2; through Wo. Aux., Sp. for salary of Miss Aldrich, Japan, \$32.....	35 00
Sing Sing—St. Paul's, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan...	15 00
Trinity Church, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan.....	10 00
Staatsburg—St. Margaret's for "St. Margaret's" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Tarrytown—Christ Church, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan.....	15 00
Tivoli—St. Paul's, General.....	26 00
West New Brighton—Ascension S. S., General.....	110 37
White Plains—Grace S. S., Sp. for "Grace" Church scholarship, St. John's College, Shanghai, China.....	50 00
Yonkers—Christ Church, through Wo. Aux., Sp. for Miss Aldrich's salary, Japan...	50 00
St. John's, Mrs. W. F. Cochran, through Foreign Committee Wo. Aux., Sp. for Mrs. M. R. Brierley's House, \$250; Mexico, \$100.....	350 00
Staten Island (Fort Wadsworth)—Maxwell Murray's Mite Chest, General.....	1 16
Westchester—Branch Wo. Aux., Sp. for Rev. J. W. Chapman, Alaska, at his discretion.....	12 00

## NORTH CAROLINA—\$18.52

Jackson—Church of Our Saviour, General..	4 00
Scotland Neck—Trinity Church, Wo. Aux., General.....	52
Tarboro—Calvary, through Wo. Aux., Sp. for mission at Cashier's Valley, North Carolina.....	10 00
Warrenton—Emmanuel Church, through Wo. Aux., "Thank Offering," to send missionary to China.....	2 00
Waynesville—Grace, through Wo. Aux., Domestic.....	1 00
Miscellaneous—"A Churchwoman," General.....	1 00

## OHIO—\$23.85

Cleveland—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$10.....	20 00
Trinity Cathedral, Miss Anne Hayden, Foreign.....	3 85

## OREGON—\$34.80

Astoria—Grace, Sp. for Rev. J. W. Chapman, Alaska.....	5 10
Holy Innocents, Sp. for Rev. J. W. Chapman, Alaska.....	1 00
"A Communicant," Sp. for school at Alaska.....	5 00
Pendleton—Church of the Redeemer, Wo. Aux., Domestic, \$3.15; Foreign, \$3.15...	6 80
Portland—Ascension S. S., Sp. for Alaska.....	68
(East)—St. David's, Sp. for Alaska.....	7 22
St. Matthew's, Wo. Aux., Domestic.....	3 00
Branch Wo. Aux., Sp. for Rev. J. W. Chapman, Alaska.....	6 50

## PENNSYLVANIA—\$1,444.27

<i>Andalusia</i> —Charles B. King, for salary of Rev. Mr. Forrester, Mexico.....	50 00
<i>Bryn Mawr</i> —Church of the Redeemer, "Members and Friends," through Mrs. F. W. Morris, Wo. Aux., Sp. for Miss Mailes, Japan.....	125 00
<i>Conshohocken</i> —Calvary, Domestic, \$11.05; Foreign, \$11.05.....	22 10
<i>Fort Washington</i> —"S," General.....	10 00
<i>Haverford</i> —"R. L. E.," General.....	100 00
<i>Norristown</i> —Colored.....	5 00
<i>Philadelphia</i> —Atonement, "A Member," General.....	5 00
Episcopal Hospital Mission S. S., Colored ( <i>Kensington</i> )—St. Barnabas', General, \$25; "Bishop Whipple" scholarship, St. Mary's School, South Dakota, \$30; "Bishop Hare" scholarship, St. Mary's School, South Dakota, \$30.....	85 00
<i>West</i> —Church of the Saviour, General..	55 00
<i>Germanstown</i> —B. F. Clark, General....	5 00
J. Lynn Truscott, Colored.....	5 00
C. C. Harrison, Foreign.....	500 00
Matilda Mackoe, General.....	100 00
"Memo," Sp. for Bishop Brewer, Montana Miss Hannah S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South Dakota.....	30 00
"E. U. B.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00
Miss C. C. Biddle, General.....	50 00
"F. C.," Domestic, \$15; Foreign, \$15....	30 00
<i>Quakertown</i> —Emmanuel Church, General	12 57
<i>Radnor</i> —St. David's, Domestic, \$36.20; Foreign, \$32.15.....	69 35
<i>West Chester</i> —Holy Trinity Church, Indian.....	30 00
F. A. Anold, Colored.....	5 00
<i>Miscellaneous</i> —"Cash, A. E. T.," General.	5 00
"F. M.," Colored, \$10; General, \$15.....	25 00

## PITTSBURGH—\$850.00

<i>Allegheny</i> —A. B. Phillips, General.....	50 00
<i>Verona</i> —St. Thomas', Domestic and Foreign, \$50; Mrs. Brunot, for "Mary Verona" scholarship, St. John's Mission, Cape Mount, Africa, \$10; Sp. for support of Cietta Williams, Africa, \$40; Sp. for Bishop Leonard, for Indian mission at Ouray, \$100; Mr. and Mrs. F. B. Brunot, General, \$500.....	700 00
Branch Wo. Aux., Sp. for salary of Miss Carter, Minnesota.....	50 00

## QUINCY—\$38.90

<i>Jubilee</i> —Christ Church, General.....	20 00
<i>Peoria</i> —St. Paul's, Wo. Aux., Sp. for Miss MacRae, for hospital work in China....	15 00
J. A. Dickinson, Domestic and Foreign....	2 00
<i>Warsaw</i> —St. Paul's, General.....	1 90

## RHODE ISLAND—\$6,410.04

<i>Barrington</i> —St. John's, Domestic, \$4.02; Foreign, \$4.02.....	8 04
<i>Eastdale</i> —Christ Church, Wo. Aux., for salary of Miss Bull, Japan.....	10 00
<i>Middletown</i> —Berkeley Memorial, St. Columbo, Wo. Aux., for salary of Miss Bull, Japan.....	3 00
A. L. Chase, General.....	15 00
<i>Newport</i> —Emmanuel Church, Wo. Aux., for salary of Miss Bull, Japan.....	20 00
"H. B.," Domestic.....	1,000 00
"A Friend," Domestic, \$3,000; Foreign, \$2,000.....	5,000 00
<i>Pawtucket</i> —Advent Mission, Wo. Aux., for salary of Miss Bull, Japan.....	2 00
<i>Pawtuxet</i> —Trinity Chapel, Wo. Aux., for salary of Miss Bull, Japan.....	1 10
<i>Providence</i> —St. Andrew's Guild, Wo. Aux., for salary of Miss Bull, Japan.....	2 00
<i>Providence</i> —Epiphany, Wo. Aux., for salary of Miss Bull, Japan.....	4 00

Grace, Wo. Aux., for salary of Miss Bull, Japan.....	61 54
St. Andrew's, Wo. Aux., for salary of Miss Bull, Japan.....	54
St. John's, Wo. Aux., for salary of Miss Bull, Japan.....	89 00
St. Stephen's, Wo. Aux., for salary of Miss Bull, Japan.....	25 00
Mrs. T. P. Shepherd, Domestic and Foreign.....	100 00
M. B. Collins, General.....	2 00
<i>Warwick</i> —St. Mary's, Wo. Aux., for salary of Miss Bull, Japan.....	10 00
<i>Westerly</i> —Christ Church, Wo. Aux., Sp. for orphanage in Osaka, Japan.....	40 00
<i>Miscellaneous</i> —Rev. W. R. Babcock, Wo. Aux., for salary of Miss Bull, Japan.....	10 00
Branch Wo. Aux., for salary of Miss Bull, Japan.....	6 82

## SOUTH CAROLINA—\$58.55

<i>Baykins</i> —"In His Name," Domestic, \$2.50; Indian, \$2.50; Foreign, \$5.....	10 00
<i>Charleston</i> —Holy Communion, Wo. Aux., Sp. for scholarship in Logan, Utah....	20 00
"Anonymous," Sp. at Rev. J. A. Ingle's discretion.....	10 00
<i>Columbia</i> —"Missionary," General.....	3 00
"Friends," for repairs on mission buildings in Japan.....	4 00
<i>Summerville</i> —Epiphany, Domestic.....	1 55
<i>Union</i> —Nativity, for Tokyo, Japan.....	10 00

## SOUTHERN OHIO—\$98.79

<i>Newark</i> —Trinity Church, Domestic, \$18.79; "Edward Dille Wotring" scholarship, High School, Cuttington, Africa, \$80....	98 79
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## SOUTHERN VIRGINIA—\$48.43

<i>Augusta Co. (Staunton)</i> —Emmanuel Church, Domestic and Foreign.....	25 00
<i>Montgomery Co. (Christiansburg)</i> —St. Thomas', Colored.....	1 25
<i>Nansemond Co.</i> —Glebe Church, Domestic and Foreign.....	3 18
<i>Northampton Co. (Eastville)</i> —Mrs. T. C. Watson, General.....	4 00
<i>Roanoke Co. (Roanoke)</i> —St. John's, "A Member," Wo. Aux., General.....	15 00

## SPRINGFIELD—\$14.50

<i>Belleville</i> —St. George's, Sp. for Bishop McKim, Japan.....	4 50
<i>Springfield</i> —"H. G. Z.," General.....	10 00

## TEXAS—\$19.65

<i>Austin</i> —St. David's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	5 75
<i>Columbia</i> —Mrs. C. Adriance, General.....	3 90
<i>Waco</i> —St. Paul's, General.....	10 00

## VERMONT—\$21.26

<i>Bellows Falls</i> —Immanuel Church, Colored	11 26
<i>Windsor</i> —St. Paul's, General.....	10 00

## VIRGINIA—\$62.32

<i>Albemarle Co. (Charlottesville)</i> —Pantop's Academy, Sp. for Rev. J. A. Ingle, China.....	12 47
<i>Clarke Co. (Millwood)</i> —Christ Church, "Members," Colored.....	12 00
<i>Culpeper Co.</i> —All Saints', Wo. Aux., Colored.....	2 00
<i>Fauquier Co. (The Plains)</i> —Whittle Parish (of which "A Member of Trinity Church," \$5), Foreign.....	24 10
<i>Frederick Co. (Winchester)</i> —Miss Ward's class, Sp. for Rev. J. W. Chapman, Alaska.....	3 50
<i>Henrico Co. (Richmond)</i> —Grace, "E.," Colored.....	1 25



(Richmond)—St. Andrew's, Girls' Bible class, Japan.....		4 00	NEVADA AND UTAH—\$10.00	
New Kent Co. (Tallevsille)—St. Peter's, "A Member," General.....		3 00	Utah.	
WESTERN MICHIGAN—\$118.70			Logan—St. John's S. S., * General.....	
Charlevoix—Christ Church, Domestic, \$3.60; Foreign, \$3.60.....		7 20	NORTH DAKOTA—\$0.89	
Grand Haven—St. John's, Colored.....		1 50	Casselton—Master Key Bartlett, * General.....	
Grand Rapids—St. Mark's, Domestic, \$50; Foreign, \$50.....		100 00	NORTHERN CALIFORNIA—\$42.55	
Hastings—Mrs. J. W. Bancroft, General.....		10 00	Auburn—St. Luke's, General.....	
WEST MISSOURI—\$40.00			Sacramento—St. Paul's, General.....	
Kansas City—Trinity Church S. S., Sp. for Bishop A. Leonard, Nevada and Utah.....		40 00	St. Helena—Grace Memorial, General.....	
WESTERN NEW YORK—\$663.71			Suisun—Grace, General.....	
Angelica—St. Paul's, Foreign.....		10 90	Wheatland—Grace, General.....	
Branchport—St. Luke's, Domestic, 98 cts.; Foreign, \$1.11.....		2 09	NORTHERN MICHIGAN—\$7.93	
Buffalo—Grace Domestic, \$14.15; Foreign, \$14.14.....		28 29	Menominee—Grace, Family Missionary Boxes, Domestic.....	
St. Paul's, Colored.....		53 50	OKLAHOMA AND INDIAN TERRITORY—\$25.94	
St. Thomas' S. S., * General.....		1 50	Guthrie—Trinity Church (of which S. S., 90 cts.), General.....	
Junior Aux., Sp. for Bishop Wells School, Spokane.....		35 50	Stillwater—St. Andrew's S. S., * General.....	
Branch Wo. Aux., Sp. for Rev. J. W. Chapman, Alaska.....		16 37	Lehigh—St. Andrew's S. S., * General.....	
Danville—"Pyramid," * General.....		50	OLYMPIA—\$9.84	
Dunkirk—"A Mite," General.....		2 00	Tacoma—St. Luke's, \$8.59; S. S., \$1.25; Sp. for Rev. J. W. Chapman, Alaska.....	
Hammondport—St. James', Domestic.....		4 45	SOUTH DAKOTA—\$80.07	
Jamestown—Daughters of the King, "Thank Offering," Sp. for Bishop Wells School, Spokane.....		1 50	Niobrara Deanery (Cheyenne River Mission)—St. John's, Mite Boxes, Wo. Aux., Sp. for Bishop Leonard's Indian work, Utah.....	
Oakfield—St. Michael's, Foreign.....		1 25	St. Stephen's, Mite Boxes, Wo. Aux., Sp. for Bishop Leonard's Indian work, Utah.....	
Orchard Park—St. Mark's, Domestic, \$1.25; Foreign, \$1.25.....		2 50	St. Stephen's, Mite Boxes, Wo. Aux., Sp. for Bishop Leonard's Indian work, Utah, \$2.78; Sp. for Native Clergy Sustentation Fund, South Dakota, \$2.78.....	
Rochester—St. Luke's, Missionary Helpers and Gleaners, for "David Livingstone" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....		40 00	St. Paul's, Mite Boxes, Wo. Aux., Sp. for Bishop Leonard's Indian work, Utah, \$2.07; Sp. for Chinese babies, Wuchang, China, \$2.06.....	
St. Paul's, Colored, \$9.15; Japan, \$4.21.....		13 36	Calvary, Mite Boxes, Wo. Aux., Sp. for chapel at Sisseton.....	
Junior Aux., Sp. for Bishop Wells School, Spokane.....		10 00	Ascension, Mite Boxes, Wo. Aux., Sp. for Native Clergy Sustentation Fund, South Dakota, \$2.95; Sp. for Chinese babies, Wuchang, China, \$2.95.....	
Branch Wo. Aux., Sp. for Rev. J. W. Chapman, Alaska.....		18 00	Emmanuel Church, Mite Boxes, Wo. Aux., Sp. for Ponca Indians, South Dakota, \$4.82; Sp. for Bishop Leonard's Indian work, Utah, \$4.82; Sp. for Chinese babies, Wuchang, China, \$4.82.....	
Watkins—"L. M. A.," for Indian work in South Dakota, \$10; Foreign, \$10.....		20 00	St. Thomas', Mite Boxes, Wo. Aux., Sp. for Bishop Leonard's Indian work, Utah, \$4.26; Sp. for Chinese babies, Wuchang, China, \$4.26.....	
Miscellaneous—"Anonymous," Domestic.....		400 00	St. Andrew's, Mite Boxes, Wo. Aux., Sp. for Bishop Leonard's Indian work, Utah, \$1; Sp. for Chinese babies, Wuchang, China, \$1.79.....	
WEST VIRGINIA—\$97.83			(Rosebud Agency)—Calvary Wo. Aux., Sp. for Chinese babies, Wuchang, China.....	
Charlestown—Zion, Domestic, \$19.29; Foreign, \$18.93.....		38 22	Advent, Wo. Aux., Sp. for Chinese babies, Wuchang, China.....	
Shepherdstown—Trinity Church, Domestic, \$8.86; Foreign, \$10.75; Rev. W. H. Neilson, D.D., for "Caroline Kane Neilson" scholarship, High School, Cuttington, Africa, \$40.....		59 61	(Lower Brult Agency)—Church of the Holy Comforter, Wo. Aux., for China, \$2.50, Japan, \$2.50.....	
MONTANA—\$196.50			Church of the Saviour, Girls of Boarding-school, Wo. Aux., for China, \$3; Japan, \$3.....	
Bozeman—St. James', Wo. Aux., Domestic, \$15; "Bishop Brewer" scholarship, St. John's School, Africa, \$5.....		20 00	Church of the Messiah, Wo. Aux., Sp. for Chinese babies, Wuchang, China.....	
Butte—St. John's, Wo. Aux., Domestic, \$18.80; "Bishop Brewer" scholarship, St. John's School, Africa, \$5.....		23 80	Holy Faith, Wo. Aux., Sp. for Chinese babies, Wuchang, China.....	
Dillon—St. James', Wo. Aux., for "Dillon" scholarship, St. Augustine's School, near Monrovia, Africa, \$25; "Bishop Brewer" scholarship, St. John's School, Africa, \$5; Sp. for hospital at Anvik, Alaska, \$8; Sp. for Nathan Gaither, for work among Colored people, Hopkinsville, Kentucky, \$20.....		58 00	Six Stations, Domestic, \$3.85; Foreign, \$3.80.....	
Great Falls—Grace, Wo. Aux., for "Bishop Brewer" scholarship, St. John's School, Africa.....		5 00	(Pine Ridge Agency)—St. Barnabas, Wo. Aux., Sp. for Chinese babies, Wuchang, China.....	
Helena—St. Peter's, Colored, \$1; Wo. Aux., Domestic, \$36.85; Foreign, \$36.85; "Bishop Brewer" scholarship, St. John's School, Africa, \$5.....		79 70		
Madison Valley—Trinity Church, Wo. Aux., General.....		5 00		
Ubet—"G," Wo. Aux., Domestic.....		5 00		

**SOUTHERN FLORIDA—\$13.26**

<i>Fort Reed</i> —"H.," General.....	5 00
<i>Longwood</i> —Christ Church, Missionary Pocket, General.....	1 25
<i>Orlando</i> —H. W. Greetham, General.....	1 00
<i>St. Petersburg</i> —St. Peter's, Domestic.....	6 01

**THE PLATTE—\$6.00**

<i>Hastings</i> —St. Mark's S. S.,* General.....	6 00
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**WESTERN COLORADO—\$19.31**

<i>Breckenridge</i> —St. John Baptist S. S.,* General.....	17 61
<i>Meeker</i> —St. James' S. S.,* Domestic.....	1 70

**WYOMING AND IDAHO—\$10.00***Wyoming.*

<i>Cheyenne</i> —St. Mark's, Wo. Aux., Sp. for Miss MacRae, China, for dispensary work.....	5 00
"A Friend," Wo. Aux., General.....	5 00

**FOREIGN—\$59.00**

<i>Africa, Cape Palmas</i> —St. Mark's, Wo. Aux., "Thank Offering," to send missionaries to Alaska, \$5; China, \$5....	10 00
( <i>Caldwell</i> )—St. Peter's, Foreign.....	2 00
<i>Brazil, Rio Grande do Sul</i> —Chapel of the Saviour, Sp. for Rev. R. K. Massie, China.....	7 00
<i>Canada, Clarksburg</i> —"C. C. C." for repairs to mission buildings, Japan.....	20 00
<i>Toronto</i> —St. Peter's, Mrs. J. H. Taylor, Sp. for Rev. Paulus Moort, for graded school, Liberia.....	1 00
<i>Toronto</i> —Through Rev. James J. Hill, Sp. for Prince Momolu Massaquoi, toward outfit of Mr. Leo Coad.....	19 00

**MISCELLANEOUS—\$14,392.24**

Interest, Domestic, \$2,349.74; Indian, \$682.47; Africa, \$575.49; China, \$100.51; Japan, \$5.64; Foreign, \$302.57; General, \$8.22; Sp. \$91.70.....	4,116 34
Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamoroux.....	150 00
Payment from legacy of Mrs. M. S. Minor, for support of Launcelot B. Minor, High School, Africa, for fiscal year ending August 31st, 1894.....	40 00
"Unknown Friend," General.....	10,000 00
"Anonymous," Sp. for Rev. Charles E. Snively, South Dakota.....	25 00
Through <i>The Churchman</i> , Colored.....	22 85
Rent, General.....	7 05
"Anonymous," Colored.....	5 00
"Anonymous," Colored.....	1 00
"E. H. T.," for Tokyo, Japan.....	25 00

**LEGACIES—\$23,600.30**

<i>Conn., New Haven</i> —Estate of Andrew L. Kidston, Domestic.....	5,000 00
<i>Ky., Paris</i> —Estate of Rev. G. A. Weeks, Domestic, \$6.80; Foreign, \$6.80.....	13 60
<i>Md., Baltimore</i> —Estate of Mrs. Hannah B. Gaither, Domestic (additional)....	99 70
<i>W. N. Y., Geneva</i> —Estate of James Simons, Domestic.....	12,000 00
<i>Watkins</i> —Estate of Mrs. Mary G. Rand, to the Society, General.....	6,487 00
Receipts for the month.....	\$57,808 82
Amount previously acknowledged.....	510,069 78
	\$567,878 60
Less \$400 collateral inheritance tax on a legacy previously acknowledged.....	400 00
Total contributions, legacies and specials from September 1st, 1893.....	\$567,478 60



# ACKNOWLEDGMENTS

## OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1894, to September 1st, 1894.

ALABAMA.		EAST CAROLINA.	
<i>Farmsdale</i> —St. Michael's.....	2 45	<i>Edenton</i> —St. Paul's Parish.....	6 38
<i>Tuscombina</i> —St. John's.....	2 00		
<i>Uniontown</i> —Holy Cross.....	1 15		
	5 60		
ALBANY.		EASTON.	
<i>Duanesburgh</i> —Christ Church.....	3 75	<i>Cecil Co.</i> —North Elk Parish.....	5 00
<i>Gilbertsville</i> —Christ Church.....	2 00	<i>Earleville</i> —North Sasfras Parish.....	3 00
Mrs. K. S. Brown.....	20 00	<i>Dorchester Co. (Cambridge)</i> —Christ Church.....	5 50
<i>Green Island</i> —St. Mark's.....	3 65	<i>Centreville</i> —St. Paul's.....	6 05
<i>Hudson</i> —Christ Church.....	15 00		19 55
<i>Ogdensburg</i> —Miss E. B. Hosbrouck....	10 00		
<i>Troy</i> —St. Luke's.....	1 54		
	55 94		
CALIFORNIA.		FLORIDA.	
<i>Carpenteria</i> —Through Mr. Russell Heath...	18 40	<i>Jacksonville</i> —Mrs. Hester Lewis.....	10 00
<i>Oakland</i> —St. John's.....	1 00		
St. Paul's.....	12 00		
<i>Pasadena</i> —R. H. Shoemaker.....	5 00		
<i>San Francisco</i> —Trinity Church.....	72 40		
<i>San Gabriel</i> —Church of the Saviour.....	6 65		
	115 45		
CENTRAL NEW YORK.		FOND DU LAC.	
<i>Baldwinsville</i> —Grace.....	5 00	<i>Green Bay</i> —Christ Church.....	3 22
<i>Binghamton</i> —C. N. H. In Memoriam.....	2 00	<i>Miscellaneous</i> —Trinity-tide Memorial.....	100 00
<i>Cazenovia</i> —St. Peter's.....	19 20		103 22
<i>Greene</i> —Zion.....	14 17		
<i>Ithaca</i> —St. John's.....	33 36		
<i>Miscellaneous</i> —"E. T. G. and S. A. G.".....	2 00		
	75 73		
CENTRAL PENNSYLVANIA.		GEORGIA.	
<i>Drifton</i> —St. James'.....	129 03	<i>Marietta</i> —St. James'.....	85
<i>Pittston (West)</i> —Trinity Church.....	5 52		
<i>Pottsville</i> —Thomas R. Stockett.....	5 00		
<i>Scranton</i> —Church of the Good Shepherd....	17 74		
<i>Selin's Grove</i> —Miss Mary K. Snyder.....	10 00		
<i>Wilkes Barre</i> —St. Stephen's.....	65 00		
<i>Williamsport</i> —Christ Church.....	18 60		
	250 88		
COLORADO.		INDIANA.	
<i>Pueblo</i> —Holy Trinity Church.....	1 50	<i>Indianapolis</i> —Holy Innocents'.....	1 40
CONNECTICUT.		KANSAS.	
<i>Bantam</i> —St. Paul's.....	2 00		
<i>Brandford</i> —Mrs. Sophia M. Roger.....	5 00		
<i>Bridgeport</i> —St. John's.....	31 83		
<i>Greenwich</i> —Christ Church.....	20 00		
<i>Groton</i> —Bishop Seabury Memorial Mission..	1 25		
<i>Hartford</i> —Trinity Church.....	5 00		
<i>Meriden</i> —St. Andrew's.....	57 27		
<i>New London</i> —St. James'.....	15 78		
<i>Norwich</i> —Christ Church.....	35 00		
<i>Plymouth</i> —St. Peter's.....	3 00		
<i>Southport</i> —Trinity Church.....	15 23		
<i>Stratford</i> —Christ Church.....	12 00		
<i>Hartford (West)</i> —St. James'.....	5 05		
<i>Westport</i> —Memorial Church of the Holy Trinity.....	10 00		
	218 41		
DELAWARE.		LONG ISLAND.	
<i>Wilmington (Highlands)</i> —Immanuel Church	6 47	<i>Brooklyn</i> —All Saint's.....	10 00
<i>Wilmington</i> —Trinity Church.....	15 00	(E. D.)—Ascension.....	4 48
	21 47	Atonement.....	8 97
		Church of the Redeemer.....	12 00
		St. Augustine's.....	12 00
		St. George's, a member.....	5 00
		St. James'.....	7 50
		St. John's.....	12 05
		St. Luke's.....	100 00
		St. Mark's.....	10 00
		St. Matthew's.....	23 34
		St. Michael's (additional).....	10 00
		St. Thomas'.....	11 80
		(East New York)—Trinity Church.....	15 00
		<i>East Hampton</i> —St. Luke's.....	5 24
		<i>Flushing</i> —St. George's.....	31 44
		<i>Hempstead</i> —St. George's.....	13 77
		<i>Hollis</i> —St. Gabriel's.....	2 97
		<i>Huntington</i> —St. John's.....	3 80
		<i>Islip</i> —St. Mark's S. S.....	14 75
		<i>Manhasset</i> —Christ Church.....	27 42
		<i>Newtown</i> —St. James'.....	25 00
		<i>Oceanus</i> —Mission.....	2 50
		<i>Ozone Park</i> —Epiphany.....	5 00
			365 13
		LOUISIANA.	
		<i>Napoleonville</i> —Christ Church.....	2 50
		MARYLAND.	
		<i>Annapolis</i> —St. Anne's Parish.....	10 00
		<i>A. A. Co. (West River)</i> —Christ Church.....	10 00
		<i>District of Columbia (Washington)</i> —St. James' Parish.....	9 00
		(Washington)—"Hope".....	50 00
		(Washington)—Miss Virginia L. W. Fox.....	100 00
		<i>Hartford Co. (Emmerton)</i> —St. Mary's.....	10 00
			189 00

## MASSACHUSETTS.

<i>Boston (South)</i> —St. Matthew's .....	10 00
<i>(Dorchester)</i> —All Saints' .....	25 00
<i>Dedham</i> —Miss Philomela Hunt .....	1 00
<i>Newton (Chestnut Hill)</i> —Church of the Redeemer .....	17 00
<i>Watertown</i> —Church of the Good Shepherd ..	1 00
<i>Worcester</i> —All Saints' .....	62 77
Rev. Chas. L. Short .....	2 00
	118 77

## MICHIGAN.

<i>Detroit</i> —St. John's .....	50 65
<i>Jonesville</i> —Mary D. Coryell .....	1 00
	51 65

## MILWAUKEE.

<i>Ashippan</i> —St. Paul's .....	1 00
<i>Milwaukee</i> —St. James' .....	15 00
	16 00

## MINNESOTA.

<i>Belle Creek</i> —St. Paul's, Woman's Auxiliary.	5 00
<i>Minneapolis</i> —St. Paul's .....	3 18
<i>Red Wing</i> —Christ Church .....	11 25
<i>Sauk Centre</i> —Good Samaritan .....	2 50
	21 93

## MISSISSIPPI.

<i>Meridian</i> —Mediator .....	4 20
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## MISSOURI.

<i>St. Louis</i> —Christ Church Cathedral .....	1 60
St. Mark's Memorial, from the late Mrs. G. M. Sweet .....	10 00
	11 60

## NEWARK.

<i>Greenville</i> —Grace .....	1 02
<i>Jersey City</i> —Grace .....	5 00
<i>Morristown</i> —Church of the Redeemer .....	14 15
<i>Orange</i> —All Saints' .....	100 00
	120 17

## NEW HAMPSHIRE.

<i>Concord</i> —St. Paul's .....	21 00
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## NEW JERSEY.

<i>Bridgeboro</i> —E. G. Westervelt .....	20 00
<i>Burlington</i> —St. Barnabas' .....	3 00
St. Mary's .....	19 51
<i>Elizabeth</i> —Christ Church .....	5 00
Grace .....	5 00
St. John's .....	17 00
<i>Lakewood</i> —Mrs. S. L. Galpin .....	20 00
<i>Lambertville</i> —St. Andrew's .....	5 00
<i>Mooresville</i> —Trinity Church .....	5 00
<i>Princeton</i> —Trinity Church .....	2 19
<i>Tom's River</i> —Christ Church .....	5 00
<i>Trenton</i> —St. Paul's .....	5 00
	111 70

## NEW YORK.

<i>Montrose</i> —Church of the Divine Love .....	2 50
<i>New Windsor</i> —St. Thomas' .....	10 00
<i>New York</i> —Ascension Memorial .....	3 00
St. Andrew's .....	26 06
St. James' .....	280 41
St. Michael's .....	6 00
Mrs. Julia Merritt .....	200 00
Anson Phelps Stokes .....	100 00
Cash .....	200 00
<i>Rye</i> —Christ Church .....	84 00
<i>Scarborough (Beechwood)</i> —St. Mary's .....	5 00
	916 97

## NORTH CAROLINA.

<i>Burlington</i> —St. Athanasius' .....	2 00
<i>Henderson</i> —Holy Innocents' .....	4 00
	6 00

## OHIO.

<i>Gambier</i> —Holy Spirit .....	12 58
<i>Kenton</i> —St. Paul's .....	1 00

<i>Massillon</i> —St. Timothy's .....	7 02
<i>Wakeman</i> —Julia A. Beecher .....	4 00
<i>Warren</i> —Christ Church .....	2 35
	26 95

## OREGON.

<i>Baker City</i> —St. Stephen's .....	2 00
<i>The Dalles</i> —St. Paul's .....	2 50
	4 50

## PENNSYLVANIA.

<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer .....	50 00
<i>Newton</i> —Cash .....	25 00
<i>Philadelphia (Lower Dublin)</i> —All Saints' ..	10 00
(Mt. Airy)—Grace .....	81 20
St. James' .....	139 00
(Bustleton)—Memorial Church of St. Luke ..	7 00
the Beloved Physician .....	50 00
(Chestnut Hill)—St. Paul's .....	386 38
St. Peter's .....	5 00
(Southwark)—Trinity Church .....	8 29
<i>West Chester</i> —Holy Trinity Church .....	711 87

## PITTSBURGH

<i>Brownsville</i> —Christ Church .....	5 00
<i>Erie</i> —St. Paul's .....	16 96
	21 96

## QUINCY.

<i>Knoxville</i> —St. Mary's School .....	20 00
<i>Quincy</i> —Church of the Good Shepherd .....	1 52
St. John's Cathedral .....	6 84
	28 36

## RHODE ISLAND.

<i>Providence</i> —Grace .....	3 50
St. John's .....	22 00
<i>Westerly</i> —Christ Church .....	16 25
	41 75

## SOUTH CAROLINA.

<i>Abbeville</i> —Trinity Church .....	5 00
<i>Clarendon</i> —St. Mark's .....	3 00
	8 00

## SPRINGFIELD.

<i>Cairo</i> —Church of the Redeemer .....	2 55
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## VERMONT.

<i>Bellows Falls</i> —Immanuel Church .....	8 19
<i>Burlington</i> —"J. I. B." .....	20 00
	28 19

## VIRGINIA.

<i>Albemarle Co. (Bawlesville)</i> —Grace .....	6 29
<i>Essex Co. (Montague)</i> —St. Luke's Mission ..	2 00
	8 29

## WESTERN MICHIGAN.

<i>Charlevoix</i> —Christ Church .....	8 60
<i>Miscellaneous</i> —Through Bishop Gillespie ..	15 81
	19 41

## WESTERN NEW YORK.

<i>Buffalo</i> —Ascension .....	12 45
<i>Canandaigua</i> —St. John's .....	8 86
<i>Canaseraga</i> —Rev. Frances Gilliat .....	10 00
<i>Geneva</i> —St. Peter's (of which C. D. P. \$1.40)	20 53
<i>Geneseo</i> —St. Michael's .....	4 41
<i>Hammondsport</i> —St. John's .....	7 15
<i>Hornellsville</i> —Christ Church .....	6 19
<i>Lockport</i> —Grace .....	18 15
<i>Mayville</i> —St. Paul's .....	1 50
<i>Rochester</i> —Grace .....	15 00
St. Luke's .....	28 04
<i>Watkins</i> —"L. M. A." .....	5 00
	137 28

## WEST VIRGINIA.

<i>Charlestown</i> —Zion .....	4 47
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## MONTANA.

<i>Bozeman</i> —St. James' .....	6 35
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UTAH  
Salt Lake City—St. Paul's.....

4 00

## SOUTH DAKOTA.

Cheyenne River—Mission Stations..... 5 97  
Lower Brule Mission—Church of our Saviour 1 00  
St. Alban's Chapel ..... 75  
Church of the Messiah..... 60  
Holy Faith Station..... 50  
St. Barnabas' Mission..... 80  
Holy Name Station..... 50  
Pine Ridge Agency—Holy Cross..... 75  
St. Julia's Chapel..... 20  
St. Andrew's Chapel..... 51  
St. Paul's Chapel..... 21  
St. Peter's Chapel..... 12  
Sisseton Agency—St. Mary's..... 1 25  
St. John Baptist..... 1 00  
St. James'..... 1 00  
Canton—Holy Innocents'..... 85  
Sioux Falls—The Cathedral..... 2 00  
Springfield—Ascension..... 2 10  
Sturgis—St. Thomas' Mission..... 2 00

22 11

## WYOMING.

Buffalo—St. Luke's..... 1 56  
Rawlins—St. Thomas'..... 5 10

\$6 68

## MISCELLANEOUS.

"M."..... 10 00  
Through The Churchman..... 5 00

\$15 00

## LEGACIES.

Md., District of Columbia (Washington)—  
Estate of Charles Scott, to be known as  
the Charles Scott Memorial Fund..... 10,000 00  
Mo., St. Louis—Estate of George H. Gill, to  
be loaned in the diocese of Missouri, in  
sums not exceeding \$500 in each case..... 2,316 58

\$12,316 58

Received from Jan. 1st to Sept. 1st, 1894..... \$16,262 58  
Previously acknowledged..... 5,205 98

Total received from Sept. 1st, 1893, to Sept.  
1st, 1894..... \$21,468 51

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# The Brotherhood of St. Andrew.

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The Ninth Annual Convention of the Brotherhood of St. Andrew will be held in the City of Washington on Thursday, Friday, Saturday and Sunday, October 11 to 14, 1894.

The Business Meetings and Conferences will be held in Metzertott's Music Hall, corner 12th and F streets, N. W. All services will be held in the Church of the Epiphany.

## *Thursday, October 11.*

- 10.00 A.M.—Church of the Epiphany—Opening Service. Charge to the Brotherhood by Bishop Paret.
- 11.30 A.M.—Metzertott's Music Hall—Organization and Reports.
- 12.30 P.M.—Luncheon.
- 2.00 P.M.—Business Session, Council Report, etc.
- 3.00 P.M.—General Conference.
- 8.00 P.M.—Church of the Epiphany—Devotional Meeting conducted by the Rev. Dr. Morgan Dix.

## *Friday, October 12.*

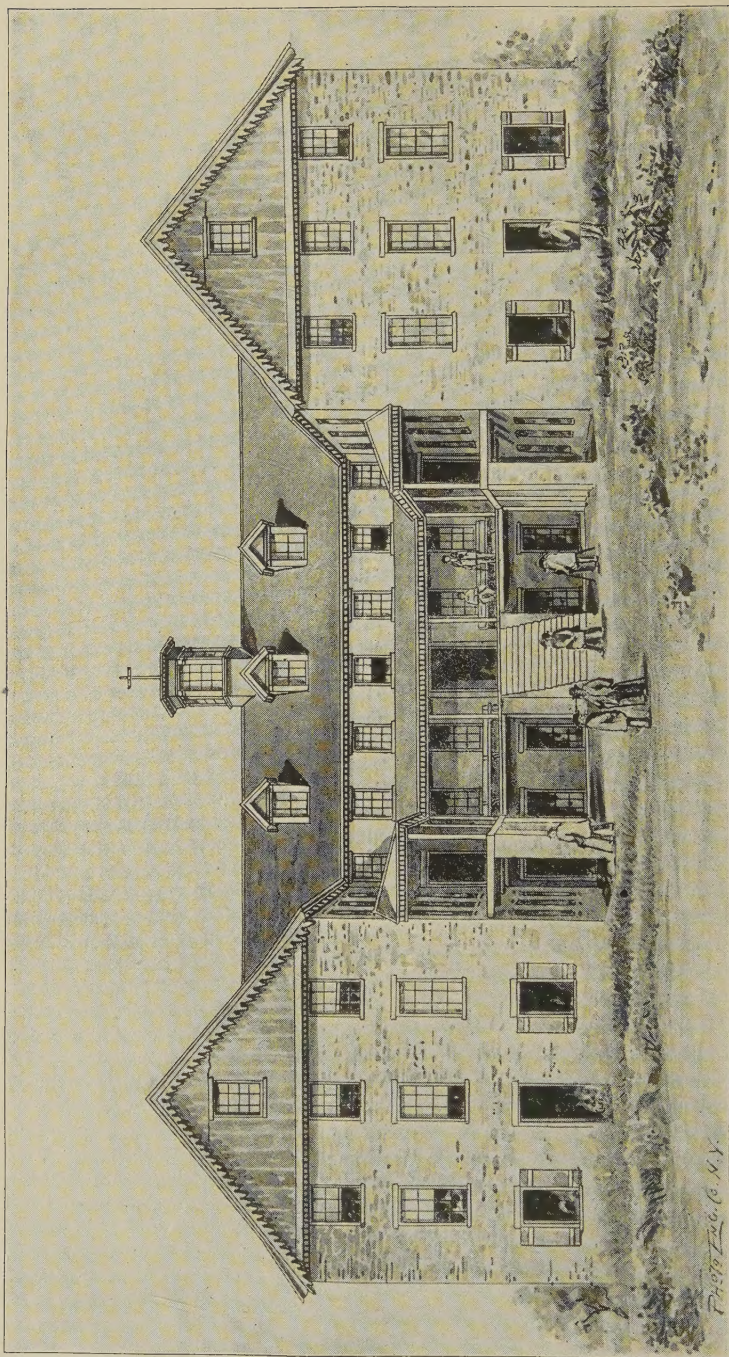
- 7.00 A.M.—Church of the Epiphany—Holy Communion, the Rev. Dr. Morgan Dix officiating.
- 10.00 A.M.—Metzertott's Music Hall—Business Session.
- 11.00 A.M.—“The Brotherhood Boys.”
- 12.30 P.M.—Luncheon.
- 2.00 P.M.—Address by Bishop Potter, “The City and the Nation.”
- 2.30 P.M.—General Conference—“What do the Clergy Expect from the Brotherhood?”—Rev. Dr. Samuel Upjohn, of Germantown, Rev. John Henry Hopkins, of Atchison, Kansas, and Bishop Dudley.
- 4.00 P.M.—Sectional Conferences.
- 8.00 P.M.—Metzertott's Music Hall—Public Meeting. Addresses by G. Harry Davis, of Philadelphia, James L. Houghteling, of Chicago, and Bishop Coleman.

## *Saturday, October 13.*

- 7.00 A.M.—Holy Communion.
- 9.30 A.M.—Business Session.
- 10.00 A.M.—General Conference—“Brotherhood Meetings.” C. M. Curtis, of Wilmington, Delaware, James C. Sellers, of Westchester, Pa.
- 11.30 A.M.—Sectional Conferences. James P. Harrison, Danville, Va., W. F. Stiltz, Indianapolis, Rev. Robert S. Barrett.
- 12.30 P.M.—Luncheon.
- 2.00 P.M.—Final Business Session.







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